

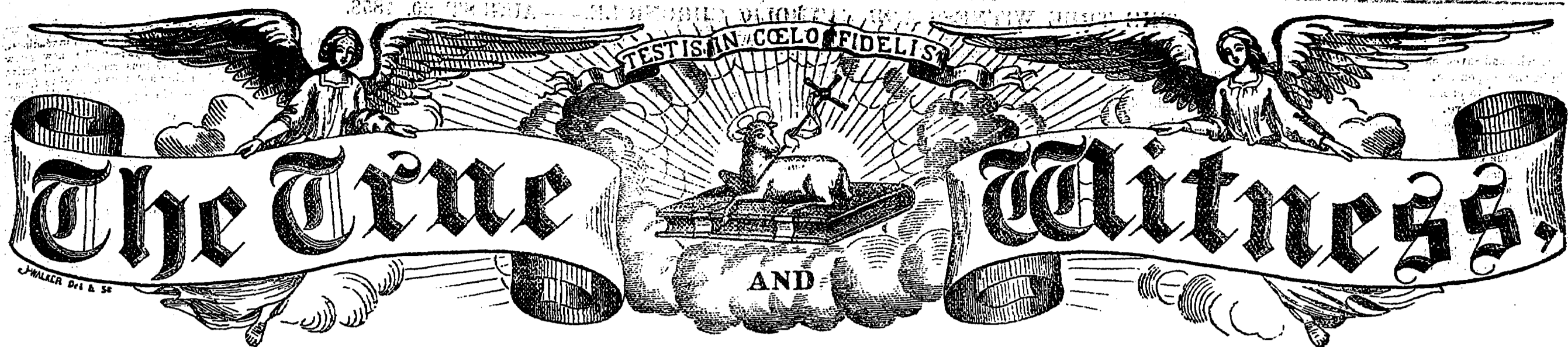
## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.



# CATHOLIC CHRONICLE.

VOL. IX.

MONTREAL, FRIDAY, AUGUST 20, 1858.

No. 2.

## LORENZO; OR, THE EMPIRE OF RELIGION.

BY A SCOTCH NON-CONFORMIST, A CONVERT TO THE CATHOLIC FAITH.

Translated from the French by a Lady of Philadelphia.

### CHAPTER III.

It required but little time for Lorenzo to captivate the esteem and affection of Henry Walsingham, who, charmed with his admirable qualities, wished him to be the sponsor of his youngest son. Lorenzo objected; Henry insisted.

"I must then avow to you with a candor which your generosity requires," said Lorenzo, with animation, "that I do not bear my true name; but resolved to die without making myself known, no consideration can alter my purpose. Besides, did you know me as well as the marquis of Rosline, you would be far from making such a proposition. Ask him where I became known to him, and in what class of society he found me; you will then seek another godfather for the son of Count Walsingham."

Lorenzo was animated; an undefinable joy sparkled in his eyes. The expression of his countenance did not betray the least shadow of a sentiment of shame or embarrassment. The marquis of Rosline shared my surprise; he asked Lorenzo, in a very low tone, if he desired that Henry should be informed of the manner in which he became known to us. Lorenzo seized the marquis' hand, and pressed it to his lips with an involuntary transport.

"He should have known it before this," said he, "if he whom you have sometimes deigned to call your friend, had not feared to offend you."

"But my dear Lorenzo," resumed the marquis, still in an undertone, "all the recollections of your captivity, and the appearance, at least, of guilt, do they not cause you any pain?"

Lorenzo leaned his head a moment on Lord Arthur's hand, and replied in an altered voice: "A day will come, I doubt not, when the most generous of men will be able to comprehend my language, and the happiness I experience; but now the difference of our religious belief places too great a distance between us."

The marquis did not understand his meaning. He wished not, however, that Henry should be made acquainted with what we knew of our common friend.

We passed the evening with music; after which, I went, according to custom, to read for Lorenzo. He generally named the book he wished to hear, but on that evening he handed me a volume which he had brought with him.—When I was about to commence, he asked me, in a very low tone, if we were alone. I told him that Henry was present.

"Henry, this is like you," he replied, "but I asked that question because this work is little known here. The greater part of our countrymen are not of my religion, and although one of the first privileges of their creed is to read, judge, and examine every thing for themselves, there are, nevertheless, some books which, by a singular contradiction among a thousand others, they are forbidden to read."

Lord Henry smiled. "Lorenzo is right," said he; "Protestants contradict themselves unceasingly."

I colored; for it was the first time Lorenzo attacked my religious principles. I did not venture to show the pain I felt, and yet I could not but acknowledge the justice of his remark. Displeased and embarrassed, I began to read, without making any reply. The book was a collection of the contradictions of the reformed church, a work which our ministers very prudently forbid their people to read. I knew the name of it, and I could easily imagine the indignation of the marquis, were he to surprise me with it in my hands. The reading of this book made a strange impression upon me. The virtues of Lord Walsingham's family, and the extraordinary elevation of Lorenzo's character, both concurred to give me lofty ideas of their religion which I had never had of my own.

Until the day when first I knew Lorenzo, I had heard of the faith of Catholics only as an assemblage of fanaticism, superstition, and outward forms. I now beheld this same religion under quite a different aspect, and my conscience unceasingly reproached me for having adopted false notions, and cherished them without inquiring into their truth.

I entreated Lorenzo to let me have his book, and I passed a part of the night in reading it.—Lorenzo and Henry had both left me; the former had not returned to his room, and it was now about one o'clock in the morning. Troubled, and not knowing what to resolve, I went out secretly, intending to open my mind to one or the other; but, instead of going to Henry's room, I took, without knowing it, the way to the chapel; I did not observe it until I had opened the door. There I encountered my two friends just going out. They said nothing. I entered alone into the sanctuary. I prayed God to enlighten and calm my mind. I then returned in silence

to my room. Lorenzo was on his knees, near the bed, praying as usual.

Some days after, little Hilda, the elder son of Henry, was seized with a violent fever, attended with convulsions; and in a few hours his life was in imminent danger. The agonized father went himself to the city, in quest of a physician, whom he brought back with him; but just as he returned, the child had so violent a fit that they supposed him dead. Henry, wild with grief, regarded his child with a kind of despair; then, tearing himself from the barrowing sight, he struck his forehead against the mantel-piece with a vehemence which made me think he was wounded.

Lorenzo, who was near, took his hand, and said, with warmth: "Henry, where is your religion? is not God always the same?"

"Great God," exclaimed Lord Walsingham, "who speaks to me? Is it you, — unhappy victim of my errors? You whom I have sought so many years?"

Lorenzo hastily approached me, with an air of great disquietude. Henry was in a dark part of the room, and could not distinguish who accosted him. It was nine o'clock in the evening. The candles were collected near the sofa on which the child lay, and their light was cut off from the other parts of the room by the persons who surrounded the little sufferer.

"Is this you, Sidney?" said Lorenzo to me. "I pray you, do me the kindness to go to Henry, that he may not know it was I who spoke to him."

I did as he desired, without taking time to reflect. I took Lord Walsingham by the arm, and led him to the child, who now manifested signs of life. We passed a painful night, but before day little Hilda was out of danger.

Henry was more indisposed than his son. He was ardent in his affections, and his constitution, being delicate, could ill support the activity of his imagination. He retired to rest towards morning. At nine o'clock, I went to see him; he entreated me to bring Lorenzo to him; but I was surprised at the repugnance with which Lorenzo consented to approach the invalid.

We seated ourselves near the bed. "You can," said Henry, addressing Lorenzo, "remove from me great uneasiness by informing me from what country you are, and how you were deprived of your sight?"

Lorenzo colored. "I was born in Scotland, and I am twenty-two years of age; that is all I can tell you. The events which have marked my life have never been known, save by one individual who no longer exists, and they are too sad to interest any body."

"Henry and Sidney are not then your friends," said Lord Walsingham, in a tone of gentle reproach. "Perhaps my confidence will encourage yours," he continued; "it will prove, at least, how very strong the reasons are which induced me to propose a question which may have appeared to you imprudent. My parents, friends, even my wife, know nothing of the bitter sorrows which have destroyed the happiness of my life. I had never either friend or confidant, nor knew the delight of solid friendship before the day which brought me Lorenzo and Sidney."

"I thought," mildly interrupted Lorenzo, "that Rev. Mr. Billingham had a sacred right to your confidence." Mr. B. was the chaplain of Remember-Hill, a man in his fortieth year, well informed, enlightened, and endowed with every virtue which forms the character of a saintly clergyman.

"You are right, Lorenzo," resumed Henry; "until now, however, I have given to Mr. B. only an indispensable confidence, and nothing more. My affection for you urges me to open my heart to you. I prefer letting Caroline believe me happy, than to trouble her peace by the recital of my irreparable misfortunes. You alone, perhaps, can apply a remedy to the evil; at all events, I count upon your inviolable fidelity in observing secrecy."

I immediately promised what he wished; but Lorenzo, buried in his reflections, made no reply.

### CHAPTER IV.

Henry spoke as follows: "Born with ardent passions which developed themselves with age, and educated in the reformed religion, I had not learned the habit of repressing the violence of my inclinations, and I was almost the victim of them. The countess of Walsingham, my mother, was, on the female side, descended from a branch of the Spanish house of the dukes of Medina. Her father, Count Tancredi had made her the heir to his hatred for the house of Medina, with which he had had some quarrels that were perpetuated on both sides, even to the third generation. I had one sister, who finished her education at Paris. When I had attained my twentieth year, I travelled with my paternal uncle, Count Tancredi; we visited my sister, and to my sorrow, I saw her most intimate friend, Dona Maria of Medina. Her name recalled all the rivalry of our families, and should have taught me never to think of her. But I had a weak

and susceptible heart, impetuous passions, and very little command of them.

"I dared not open my heart to my uncle, although I loved him tenderly. We again met the duke of Medina and his daughter in society, for Dona Maria left the convent shortly after our arrival, her education being then finished. I thought I perceived that my attentions were not despised, notwithstanding the insurmountable obstacles which opposed themselves to what I supposed my happiness. One evening, in my presence, they spoke of Dona Maria of marriage. She replied, in such a way that I might hear, 'I will never marry any one who does not profess my religion, and who is not agreeable to all my family: at the same time, I will never marry against my will.' These words, which should have opened my eyes to the obstacles that were to be overcome, in order to arrive at the accomplishment of my wishes, served only to increase my illusions and my hopes.

"At this period, I met also at Paris the marquis, Arthur of Rosline. His mother and mine were both Spanish, and first cousins. The former, sister of the duke of Medina, had married the marquis of Rosline, of whom Arthur was born; and after the death of her first husband, she was united to the duke of Salisbury, by whom she had, among other children, Caroline, my wife, and Hilda, who must now be twenty-two or twenty-three years of age. I spent eighteen months at Paris, at the expiration of which the departure of the duke of Medina and his daughter was spoken of. I then felt the strength of my attachment. I solicited the place of page of honor to a prince of the house of Spain, whom the duke was about to accompany. The count of Tancredi aided me with all his influence; but the duke had anticipated us, and obtained the favor for Lord Hilda of Salisbury, his nephew. This circumstance aggravated the hatred of the house of Tancredi against that of Medina.

"I quitted Paris and went to Spain, before the departure of the duke and Dona Maria.—My uncle, who conjectured the state of my heart did everything to divert me; a fervent Catholic, he failed not at the same time to pursue an object which enlisted all his tenderness and solicitude; I mean my conversion. I was adverse to his views. My mother, my sister, and Dona Maria, the object of my dearest affections, were all Catholics; but the prejudices of childhood, the attachment of my father to his belief, a thousand human motives prevented my being one. The hatred existing between the Catholic families of Tancredi and Medina I disapproved, although I shared it myself. I knew enough of their religion to be aware how much these dissensions were contrary to its maxims; nevertheless, like most Protestants, I attributed to the Catholic faith what was merely an effect of human weakness.

"I traversed the south of Spain and Portugal. My attachment to Dona Maria and the kindness of Count Tancredi recalled me to Madrid, where the first intelligence I received was the approaching marriage of the dóna, for which they only awaited the arrival of Lord Hilda, her cousin.

"My despair changed into fury, and Lord Hilda was the object of it. I learned that he was seventeen leagues from the capital. I said nothing to my uncle, but left upon the table a letter which informed him of my unhappy passion, my grief, and my determination to prevent the marriage of Dona Maria, or die. I set out for a small town where the duke of Medina and his daughter were; from this place I sent a challenge to Lord Hilda, and went to await him at the place which I had designated, and which was situated upon the road.

"Two days passed without my receiving any intelligence. Unable any longer to subdue my rage and my despair, I formed another scheme. O my friends, how weak is man, when the voice of religion has not sufficient influence to calm the passions which swell and agitate his soul! How unhappy are they who, in great trials, turn not their eyes to the all-powerful God! What misery and tears do they not prepare for themselves, who, with the passions of youth, are not restrained by the thoughts of religion, and the fear of divine chastisement! Determined to avenge myself, and force Lord Salisbury to try the chance of mortal combat, I resolved to waylay him in a forest, by which they had assured me he would pass in the evening. I was unknown. By bribes I induced some people in the neighborhood to aid me in my design.

"A carriage passed; I thought I recognized the livery of the duke of Medina. I ordered my people to stop it. They met with a determined resistance: some shots were exchanged. To prevent serious consequences, I had still prudence enough to command my men to charge their pistols only with powder; but the wretches whom I was forced to employ, disregarded my orders. Frightful shrieks were heard. One of the duke's servants was wounded. The report of the fire arms brought succor; my base ac-

complices deserted me; and alone, a prey to the most cruel agitations, and in an excitement bordering on delirium, I was arrested, bound; and I was twenty minutes in a dungeon of the prison of —, before I was able to call up the events which had transpired.

"My sentence was not long delayed. I expected immediate death, which would have put an end to my misery. I was condemned to the loss of my sight, and to perpetual imprisonment. When they came to apprise me of my fate, I had passed seven days in cruel uncertainty. The expectation of death had opened my eyes. The tender exhortations and advice of Count Tancredi were recalled to my mind. I began to think seriously of the eternity which I expected soon to enter. I was occupied with these reflections when the announcement of my punishment threw me into agonizing despair. I had seen nobody but the jailor and two officers of justice, who had interrogated me; I had denied nothing; my sentence was just; but I should have preferred the loss of life to that of sight and liberty. Deprived of weapons, I struck my head violently against the dungeon walls. I longed to be crushed under its ruins. A day and night, which seemed like an age, passed tediously away.

"Towards three o'clock in the morning, my door opened; I groaned; it was immediately closed. An undetermined and light step was heard; some one approached and took my hand. The rays of the moon, penetrating through a little grated window which was close to the ceiling, rested on the wall of my cell, but did not enlighten the interior. I distinguished with difficulty, a person on his knees, and leaning towards me. I was on a wretched bed, and had not been able to close my eyes for thirty-six hours, since my sentence had been made known to me. Never shall I forget the sweet tone of that voice which penetrated my heart.

"Henry," said the stranger, "where is your religion? God is still your Father; it is he who sends me to you."

"Great God!" I exclaimed, rising suddenly, "are compassion and kindness yet reserved for me! But what can save me from my frightful fate? At twenty-two years to lose sight and liberty forever!"

"Nothing lasts forever, in this world," said the stranger, mildly; "but you are not of my religion; you cannot feel the innumerable consolations which she offers to the most afflicted."

"There is no consolation for me;—consolations? No; neither is there religion," I replied, wildly; "I wish to die."

"And if God should preserve your liberty and sight, would you no longer use them to resist the truth; but consecrate to him a life which he alone can take from you?"

"Ah! I have promised it, and I here reiterate the solemn promise," I exclaimed; "if by an effect of his almighty power, the God of the Catholics, who has been represented to me as so good and so compassionate, save me, I will embrace that religion which, more holy and perfect, would enable me to serve him better. Yes, I promise you to live and die a Catholic."

"The stranger leaned his head upon his hand, and preserved a long silence. Then, quickly rising, "There is not," said he, "a moment to lose; take my clothes and give me yours. I have nothing to fear, and but one favor to ask. Fulfill your promise; and if you can, go to Bayonne, or if you pass through that city when returning to your own country, inquire for Senor Don Silva, and address yourself to him to strengthen your faith; he is a young and saintly priest. Say to him that his friend Hilda walks in the path which he traced for him, and that he hopes with aid from above, never to stray from it."

"On concluding these words, he put round my neck a ribbon to which was attached a little cross. 'Never part with this token of my friendship,' he added; 'I received it from a brother whom I tenderly love, before I became a Catholic. In fixing your eyes upon this cross, you will remember that suffering is the way to heaven; and that, after the example of his divine model, the true Catholic should be humble, patient, faithful, and resigned. Give this purse to the jailor,' he continued, handing me one full of gold, 'and fly far from this city. Count Tancredi is no longer at Madrid; but you will find him at the village inn of —, where he lies wounded.'

"I fell upon my knees before my deliverer; I wanted to ask many questions. As a reply to all, he embraced me with great affection; then tearing away from me, he knocked loudly at the door. The jailor opened it, and took me by the hand. I gave him the purse, and wrapping myself in the stranger's cloak, I went out of that horrible abode, shuddering at the thought of leaving there my generous liberator; not doubting, however, that he had only to make himself known, in order to be set at liberty.

"At the village of —, I learned with heartfelt grief that Count Tancredi, attacked by assassins in a neighboring forest, had been seri-

ously wounded and carried to the inn, where he had just expired. His servants told me that a young lord who passed the night with him, had said, on leaving, that I would come immediately to replace him. I asked his name, but nobody could tell me. They informed me, also, that Lord Hiddallah had been assassinated the same day, and by the same highwaymen. I gave orders that the body of the count should be borne to his family at Toledo; and, not daring to prolong even for a moment, my stay in a province so fatal to me, I started for Bayonne.

"In V — I was accosted at the hotel, by a Spanish officer who had seen me in France.—'You know,' said he, 'the terrible misfortune which has befallen the duke of Medina?'

"No; what is it?"

"But,—that is to say, his daughter, Dona Maria.' He then related the melancholy event of which I was the author. He added: 'They have not as yet discovered the name of the guilty wretch; the whole affair is enveloped in profound mystery, which will, probably, never be unravelled; the assassin, who was unknown, having died, they say, during the execution of the sentence, which condemned him to lose his sight. Dona Maria has been affected in an extraordinary manner by all these circumstances. She was seized with a severe illness; her reason was totally destroyed. I have seen her since her misfortune; she is very pale, with a calm and touching expression of countenance; she does not weep, but there is in her insanity something so sad and gloomy, that she inspires the greatest compassion.'

"The officer continued speaking for some time, but I heard no more. He left me without remarking the frightful state into which his recital had thrown me. The death of my deliverer, a cruel death which he had suffered for me, entirely absorbed my thoughts, and rendered me almost insensible to the melancholy condition of the unfortunate Dona Maria. I withdrew to a retired part of the garden, and threw myself upon a bench, a victim to the most poignant anguish." Henry paused, and covered his face, which was bathed in tears, with his hands. "O God!" he exclaimed, "thou alone has sustained me!"

### CHAPTER V.

After a silence of some moments, Henry resumed. "I have already exposed to you the violence of my character. I strove, however, through respect for the memory of my benefactor, to be resigned to my fate. I arranged everything to continue my route; but a malignant fever detained me two months at V —. As soon as my health was re-established, I set out for Bayonne; my only consolation was to fulfil the promise I had made to Hilda, and to convey his remembrance to Senor Don Silva.

"On my arrival, I called upon this young lord, and was equally surprised and pleased to find in him a young man, but a few years older than myself. His expression was angelic. Sprung from one of the noblest families in Portugal, he had voluntarily embraced evangelical poverty. His sweet and persuasive conversation touched me. I told him that during two years, I had combated the desire of entering the Catholic Church, and that, determined no longer to resist my convictions, I had come to Bayonne, one of my friends having advised me to address myself to him. I then asked him if he remembered a young man named Hilda.

"His is a virtuous soul," said he; "God was pleased to make use of me to bring him back to the true Church; but for several months I have heard nothing of him. I hope he has persevered."

"A death-like paleness covered my face.—Don Silva begged me to be seated. I burst into tears. Embarrassed by my emotion, I informed him that I had just recovered from an illness which still rendered me very weak, and that after some time I would speak to him with entire confidence of the sorrows which his words recalled. He entreated me in so urgent and affectionate a manner to reside with him, that I could not excuse myself. He occupied a pretty little dwelling near the harbor; what might have lessened its agreeableness was its vicinity to the galley-slaves, whose vessels touched his house. When I remarked this to him—'It is expressly for that reason that I have chosen it,' said he; 'it is one of my delights to be near, to offer the aid and consolations of religion to those unfortunate beings who are deprived of every other comfort, and condemned to chains.' This reply gave me an insight into the soul of Don Silva, and redoubled my esteem for his religion. He furnished me with an apartment near his own. In the evening, as soon as I was alone, I fell upon my knees, and, for the first time, making the sign of the cross, I took from my bosom Hilda's little crucifix. It must have belonged to a distinguished family; the cross was composed of five sapphires, the image of gold, and the little nails which attached the figure to the cross, were brilliant. I repeatedly kissed this pledge of my eternal salvation, which was, at the same time, a gift from

him who had saved me in this world. A heavenly light shone upon me. Faith began to dispense its rays, and to promise those consolations which she alone can give.

The following day, on seeing Don Silva, I asked his blessing, and casting myself at his feet, I made the confession of my whole life, with profound grief and sincere repentance; praying him to arrange, as he wished, the time and circumstances of my abjuration. I was already well instructed in the Catholic doctrine. Don Silva finished the work of my enlightenment; and three weeks after, I made my abjuration, and participated in the sacraments of the Church with a fervor and satisfaction which I cannot describe.

I could not bring myself to inform Don Silva of the identity which I suspected between Hida and my unfortunate deliverer; besides, I was not certain of it; he had not told me that he was Hida, but he had only requested me to recall the latter to Don Silva's memory; this might have been a commission with which he himself had been charged. I performed it then, without mentioning where, or in what circumstances I had met the individual who entrusted me with it. I asked Don Silva, at the same time, who was this young man. He replied that Hida's conversion had been kept secret, and that he had requested the concealment of his name until he should write; this he had not yet done. I did not presume to urge Don Silva on this subject which so deeply interested me; and in a very short time, a letter from Count Walsingham, my father, recalled me to England.

I parted with great grief from Don Silva, whom I truly loved. He permitted me to open a correspondence with him, which continued until his death. I arrived in my country firmly attached to the Catholic religion, which had taught me to support my troubles with resignation, to make of them a source of merit for the next life, and of consolation for this. I found my father dangerously ill, and he survived but fifteen days after my return home. I did not conceal from him my change of religion, and my mother uniting with me to convince him of the danger of dying in error, he had the happiness of opening his eyes to the truth, and of dying in the bosom of the church. My conversion gave great joy to my mother and sister Matilda, who had returned home before me. I had written to my family upon the death of Count Tancredi, my mother's brother, but no one knew either of my misfortunes, or of my attachment to Don Maria; for my deliverer was no more; my uncle also and I had found and burned the letter which I had written to him at parting. Alone, as we were, in the midst of my family, not wishing to open my heart to any one, I was melancholy and secluded. I requested the countess, my mother, to retire with us to Walsingham castle, situated in the north, and very isolated, in order to avoid the numerous visits that were paid to us, and which I found painful. She had the goodness to yield to my desire, and it was there that my afflicted soul, alone with its God, felt the ineffable charm of his presence, who is visible to the eyes of faith, and always accessible to his afflicted children. I learned, from a sweet experience, how great are the delights enjoyed in the practice of the Catholic religion; delights which I had so long treated as chimerical or as the result of an excited imagination, when my sister or Count Tancredi essayed to give me an idea of them. In fine, this religion, essentially divine, which some Protestants imagine so little different from their own, or which they attribute merely external practices or minutiae, afforded me in that solitude unspeakable consolations, and gradually brought to my soul a peace seldom experienced in a situation like mine, and without which I should have abandoned myself to despair.

On arriving at Walsingham castle, I found there a letter; the writing was unknown to me; it was addressed to "Lord Walsingham, and if he is absent, to be given to him on his return." I opened it, and read: "The blessing of heaven be upon you; truth has enlightened your heart. The end of the long enmities which divide the houses of Tancredi and Medina, and in which those of Salisbury and Walsingham participate, must now be your work. Grant this last satisfaction to the memory of Hida's friendship." This epistle caused me great perplexity. It could not possibly be from Hida, who was doubtless my deliverer, and who no longer existed; and on the other hand who could know all the power that name had over me, and what had happened to me? I hesitated not to second the views which my religion imposed upon me as a duty. I wrote to the duke of Medina, informing him of my conversion, and suggesting that the religion I had embraced made me lament the differences existing between our families. I knew that there was question of an estate in Mercia of which we were in possession, and which the duke imagined belonged to him. I besought him to expose his claims to me, protesting that I preferred rather to renounce the property than to possess it unjustly.

I then thought of a reconciliation with the Salisbury family; the duchess of Salisbury was of the house of Medina. By the duke of Salisbury she had but one child, her daughter Caroline, living, Lord Hida having been assassinated in Spain. I thought the reconciliation might be most easily made through the marquis of Rosaline, the son of her first marriage. My mother seconded the project. We set out to pass some time at our country-seat, which adjoined that of the marquis, and which for this reason we had never inhabited. The marquis had a very beautiful balcony, which, as I know, almost entirely deprived of light, on account of a wall which bordered our avenue; and he preferred suffering this inconvenience, rather than expose himself to a refusal by asking its removal. After passing some days at this place, I wrote to the marquis, informing him that I had understood that his balcony adjoined our avenue, and was in consequence deprived of light. I requested him to break in the walls as many windows as he judged proper, and of whatever size he desired. Lord Arthur, who united to much intelligence, a frank and generous disposition, was touched with this trifling act; and came to visit us, accompanied by his sister Caroline.

Matilda eagerly asked him for some intelligence of her beloved Dona Maria, and with such familiarity that I was surprised. I inquired if she were already acquainted with the marquis, and at the moment, I remembered, that she had seen him several times in Paris. The marquis answered for her, that in visiting Dona Maria, he had sometimes had the pleasure of seeing her; he then spoke of the unfortunate lady, and informed us that she had now been dead nearly a month. I have since learned that she had a very consoling death; that in her last illness she recovered her reason, and found in religion the strength necessary for the last journey.

Matilda became very pale, and under the pretext of attention to her, I concealed my tears and grief. The marquis did not invite us to his castle, and I guessed the cause; his mother resided there; and this lady appeared the most inflexible on the subject of reconciliation; but, as if to make amends, he proposed to me a visit to another of his estates, under pretence of enjoying the diversion of the chase; I accepted, and we separated friends. Another circumstance completely refused us; my mother urged me to marry; I refused, without having any real objection to make. I wrote to Don Silva to have his advice on the state I should embrace; and before an answer arrived, I received a letter, without any mark which could indicate from whence it came. It contained these few words: "It is time to fix your irresolution. Providence has prepared every thing for the accomplishment of Hida's dearest wish. Unite your destiny with that of Caroline of Salisbury; and secure your sister's happiness by a double alliance.—Your friend." The writing was evidently the same as that of the preceding letter; I sought in vain for the author. The same day I asked Lady Walsingham to propose, in my name, for the hand of Caroline; I represented to her that if that young lady should lose her mother, the marquis of Rosaline, according to every appearance, would unite her to a Protestant; this argument prevailed;—my mother approved my design; the marquis made no difficulty; the duchess of Salisbury gave her consent, and this marriage was the seal of the perfect reconciliation of our two families.

A short time after my marriage, the Duchess of Rosaline asked my sister's hand. The difference of religion made my mother hesitate; and Matilda, although her heart had long appreciated the many noble qualities of the young marquis, wavered between the desire of devoting herself to the salvation of a soul so dear to her, and the well-founded fear of plunging herself into an abyss of misery. Her mother felt the delicacy of her situation. We had every reason to hope that the marquis, the only remaining Protestant of his family, would permit himself to be enlightened by the rays of truth, if conveyed to him by a cherished wife, whose piety might, before that of others, obtain from heaven a grace so precious. On the other hand, Matilda deeply felt the danger of a step which the Church disapproves, over which she mourns, and which is tolerated only on conditions which the Catholic party has rarely the strength, and courage to accomplish. In this perplexity, she addressed herself to a pious solitary, a connection of our family, who alone having escaped from the destruction of an abbey, by the followers of John Knox, lived in a little hermitage, erected by his own hands; the unfortunate here found an asylum, and the afflicted consolation. He received Matilda with that mild and compassionate countenance, which gives testimony of a soul elevated by contemplation, above the region of human troubles and vicissitudes. He heard her with profound attention, and after a moment of silence, during which he prayed to the Spirit of wisdom, he thus spoke: "My child, your family has made many sacrifices in favor of peace and Christian charity; for you there is reserved a sacrifice of a different nature. Your future life shall be an offering of self-denial and renunciation, the end and recompense of which will be Arthur's salvation. You know by what titles he ought to be dear to you; the ties of relationship, however, do not influence me now; I would not thus advise you, were it not for the assurance, which heaven has more than once given me, that my tears and prayers would be graciously regarded, and that a brilliant crown is reserved for my nephew in the celestial Sion. Go, and may every blessing attend you, and never forget that happiness is not for this world, and that religion attaches an infinite price to the afflictions which we suffer for God. Ask a dispensation; make religion the rule of your conduct, and support all the difficulties of the state which you enter, in thinking of that future, where they shall be changed into solid and never-ending enjoyments." The old man ceased, and unwilling to explain himself farther, gave Matilda his benediction, and motioned her to return to the castle. Matilda did not acquaint us with her visit to the venerable hermit; and it was not until a long time after that she related it to me. She contented herself with the known motives which would favor her marriage with Arthur. My mother gave her consent; and the dispensation being obtained, they were united.

"For me, I should have been happy with the most virtuous of women, if the recollection of a first sin, and the evils it had caused Dona Maria and my liberator, had not cast upon my life an impress of gloom, which time will never efface. Religion alone, and its eternal hopes, enable me to support my sorrows.

"The death of my mother, which occurred shortly after my sister's marriage, was followed by that of Don Silva. His last letter contained his congratulations upon my marriage. His death robbed me of a great source of consolation.—My sad heart, however, is neither alone nor abandoned. A friend, more powerful than any upon earth, he who disposes both happy and unhappy events, watches over me, receives my tears, and promises pardon to my repentance. I have given to my first child the name of Hida; this renders him still dearer to me. Alas! if I should lose him too; may the decrees of heaven be accomplished; yet may that unchangeable Being who shall call him to himself, deign to grant his unhappy father strength to submit to His adorable will, and to bless his appointments even to the last moment of life!"

(To be continued.)

REV. DR. CAHILL.

ON THE POLICE BILL.

(From the Dublin Catholic Telegraph.)

Every right-minded man in Dublin and throughout Ireland will rejoice that the Government has had the good sense to withdraw the odious Police Bill of Lord Naas. The Irish public were beginning to forget the appropriate name fixed by O'Connell on the entire race of Irish Secretaries. The raw inexperience, the "pretence burling, and the untravelled bearing of these schoolboy Functionaries have been graphically expressed in the well-known phrase of the immortal orator: and I fancy it will be universally admitted, that amongst the numerous class which hold this office at the Dublin Castle, the late Mr. Horsman, and the living Lord Naas, may be indisputably pronounced as the two most distinguished "shave-beggars" of our time. The ladies of the Irish Court, and the Irish liberal members of Parliament will long remember the unmanly insult and the discourtesy of the one, while the faithful Catholic League, the most loyal subjects of the Queen, can never forget the consummate official folly of the other, in marking the difference between the Protestant and Catholic bayonets, and ranging them against each other in sectarian as well as National hostility. If these two young statesmen could have had their own way, they would have caused more dissension and practical mischief in Ireland than any of their inexperienced or bigotted predecessors. The very worst evil of Ireland is the religious and party rancour which for ages have set the people in social antagonism, have divided the National energies, have beggared the Kingdom, and have depopulated the soil. The greatest men who have ever risen in our Senate, have employed their talents and their influence to cure this National malady, to heal this long-opened wound; and hence Lord Derby has acted with as learned as well as sound statesmanship to crush a spirit of legislation which, if successfully carried out, would divide, in place of cementing the power of the State.

Although this foolish bill has been defeated, and the result is, therefore, so far fortunate; yet there are other consequences which are much to be deplored. The evil, which at Belfast was to have been remedied, remains untouched; and the judicious and wise legislation of Lord Carlisle is defeated by the imprudent or the bigotted conduct of the present Irish Government. The magisterial bench of the north has resumed its ancient party spirit, the rioters of Belfast are rather strengthened than checked; and Sandy-row has received, as it were, a renewal of its license insult and outrage. We may soon expect to hear open air preaching against the Blessed Virgin, an assault on the Catholics, a re-organization of the gun-club in self-defence, and the repetition of all those social internecine conflicts, which the late Government Commission had undertaken to suppress. Viewing the late Police Bill from this point of consideration, the policy of Lord Naas has been productive of a large amount of mischief, inasmuch as he has checked the progress of a wholesome well-digested legislation for Belfast and all Ulster, which men of all parties have agreed in desiring to see accomplished as well for the peace of the Province, as for their local commercial interests. If, therefore, Dublin have cause to rejoice, Belfast has reason to feel aggrieved, and whatever advantage we have gained in the metropolis must be considerably diminished in value, when we shall have deducted from it the party triumph gained on the whole question, by the magistracy of the North.

Too much praise cannot be given to the Lord Mayor, and the general Corporation for their prompt efficiency and untiring perseverance in defeating the odious measure. The pressing appeals made by the Liberal journals of the city have had the effect of combining the entire city in immediate and decided action: resulting in a success (which time will prove) equally advantageous to all classes of the community. It would be invidious to point out any one in particular for distinguished services, during the late meetings and discussions in the city, but I think it will be admitted that amongst those who deserve well from the community, for their strenuous exertions and valuable support, Mr. John Reynolds stands pre-eminently entitled to the public gratitude. His abilities, coolness, prudence, and tact have in some few instances during the late meetings been put to the test; and on those occasions he maintained under much provocation, by an easy and a calm management peculiar to himself, the order of the proceedings, and the undisturbed dignity of the public assembly.

In all this result of the conduct of the Dublin Corporation Lord Derby has a large share; no doubt he at first lent himself to the proposed Bill, or rather to his party, but on reflection he changed his mind: it was he who instructed his Chancellor to retire the Bill: it was he who rebuked and advised his crude Irish Secretary. If he only follow up this salutary and wise policy, he can easily command the constitutional confidence of the Irish people. He has conceded more in one month than could be gained in five years from his faithless Whig predecessors.—When we compare his support of Catholic education with Lord Palmerston's persecution; and when we review his concessions to the priests of India with the Durian letter, it is but common justice to say that Ireland has ever received more favors from Conservative honor, than from Whig promises. If Lord Derby will only distribute some few high places of trust and emolument amongst the Catholic meritorious claimants, he will in this particular equal Whig generosity, and immeasurably surpass it, in Irish public favor, and in Irish Catholic reliance. If Orange bigotry, and party exclusiveness have been foul blots on past Irish policy, it becomes Lord Derby to expunge this national disgrace; and if a fair, a reasonable measure of right, conceded to Catholic Ireland and Catholic individuals, can secure the honorable support of the Catholic people of Ireland, it is state wisdom in the Conservative Premier to propitiate these popular and just expectations. He can at one and the same time satisfy his own hungry expectations, and give a share to others heretofore excluded. The more hands he will set free, the more limbs he will unfetter, the more power will be commanded, and the more permanent will be his tenure of office. What will he gain by conferring power and honor on Orangemen, already declared illegal in his presence and by his consent, in the House of Commons; and long since censured, branded, and scouted in the House of Lords? What can he gain by staining the ermine by partizan judges, by converting the magisterial bench into a theatre of sectarian vengeance? What honor can he receive from swamping the poor law guardians by a crowd of ex-officio bigots, and changing the workhouse from an asylum of pity and mercy into a place of persecution and torture? Why put the poor Catholic child in stocks, unless he change his faith? Why mix gall with Indian meal, in order to starve the poor Catholic beggar into Lutheranism? Let men be candid: is not this, the public cry raised against the repeated batches of Orange magistrates lately raised to the bench and drafted to the poorhouse.

Lord Derby can afford to change this incongruous order of things, to commence a new era of policy conformably with the principles of justice and toleration, to propitiate his former opponents without disappointing his former friends, and to lay the foundation of a permanent social peace in Ireland.—There never was a period in this country when a great and generous statesman had a more favorable opportunity to unite all parties, and to extinguish all future confidence in Whig party. Has not the writer of the present article stated, seven years ago, that the vacillating policy of Lord John Russell, and the perfidious and reckless career of Lord Palmerston would raise up enemies for England from amongst all nations, and would in the end sink this country under unforeseen difficulties, and precipitate her to the very brink of irretrievable ruin? These were not my own words, but the poli-

tical prophecies of some of the first statesmen in Europe.

And is not every word of these prophecies fulfilled at present to the letter? Have not these two statesmen, just referred to, excited the enmity of every nation in Europe—Catholic Europe—against the policy, the reckless policy, of England? And who will refuse his assent to this statement, when he hears the name of England abhorred in foreign Cabinets: when he beholds our fleet daily engaged in carrying off our youth to engage in a reckless warfare, and to waste the blood and the treasure of the Empire, in a vain attempt to restore the order which these two Ministers had disturbed by a career of folly, of insolence, and vanity, of which there is no parallel record in the history of modern times. In the view of this national calamity, Lord Derby can, without difficulty, raise a monument of Conservative justice and Tory principle beyond the reach of future opposition.

Strange as it may appear, the late attempted Bill had its origin in the old malady of Ireland, the "Conversion of the Irish." With two Souperers united at the head of the Metropolitan Police: with at least four hundred of the force decided Souperers: with the majority of the Divisional Magistrates favourable to Souperism, Street-Predating, and Tract-Distributing, it was anticipated that Souperism could have unlimited license in the city; could secure the Constabulary to walk after them in the streets; to attend as a guard of honor to their Agents, as was the case in Kilkenny; could employ vans, drawn by horses, for the publication of their placards; and could stand unmolested on the flagways while they promulgated in the face of the Catholics their lies and their blasphemy. There can be no doubt whatever that the principal element of the late Police Bill included every word in the statement just referred to; and that a crusade against the Catholics of the city, such as has not heretofore been attempted, was in preparation when the Souper machinery would be fully prepared, according to the programme devised by the City Members, Lord Naas, and the Souper Parsons. This vitiating hypocrisy has fortunately been defeated, and our city has been saved from scenes of disorder, riot, and perhaps bloodshed, such as never occurred amongst us. This last scheme of souperism is only another additional proof of the utter folly of these wretched hypocrites. Year after year they introduce some new plan, for what they call the conversion of the poor Irish Catholic: year after year thousands and tens of thousands of pounds sterling are expended in this opprobrious swindle: and year after year, so far from any success having attended this crusade, the poor Catholics are more confirmed in their ancient faith. If we desired any one thing more than another injurious to Protestantism (which we do not) it would be this street opium-triumph of tract distributing by the hands of the very scum of society. If it were possible to suppose a Parson staggering in public drunkenness through the streets, he could not damage Protestantism more by his conduct, than a tract distributor throwing his lying bills into the houses of the Catholics. Hence, this system generates no fear for the faith of the people. No—no—no; but it is the persecution of servants, of poor labourers, of the struggling tonanry, which accompanies this vile traffic; this is the evil, this is the curse which reaches the garret, which descends into the cellar, which visits the villages, enters the country cabin, depopulates the fields, and fills the fever shed, the poor house, the emigrant ship, with the living and the dead: this is the crying evil which accompanies and follows souperism, and ranks it amongst the worst tortures that have ever afflicted the people.

Since this Police question is settled for the present, I rejoice that, in this article, I am spared the trouble and indeed the pain of exposing the partialities which appear to be practised in every department of the Irish Constabulary force: but especially amongst officers of the County Inspectors: there being but one Catholic in this entire class. I shall very soon perhaps, publish the list of these insulting instances of exclusive patronage.

D. W. C.

July 15.

IRISH INTELLIGENCE.

In the Catholic University, Dublin, the following gentlemen have taken their degrees of B. A.:—Mr. J. L. Molloy and Mr. Augustus Keane, of St. Patrick's, and Mr. Augustus Bethell, and Mr. Charles De La Pasture, of St. Mary's.

Henry Lambert, Esq., of Carnagh, has subscribed one hundred pounds towards the erection of the new chapel of Terreragh, County Wexford.

The Dublin Mercantile Advertiser gives a full crop of rumors respecting the alleged changes in the Irish judicial bench, which are promised to come off in the course of a few months.—"As the Parliamentary session approaches its termination, the reports are revived about the retirement of the Lord Chief Justice of the Queen's Bench, to be succeeded by Mr. Whiteside, the Attorney-General; and it is also stated that negotiations are in progress connected with the retirement of Mr. Justice Gampton from the Queen's Bench, and Baron Pennefather from the Court of Eschequer. It is said that the Chief Justice is to obtain a peerage, with the title of Baron Carrickglass. If Master Litton, who certainly has very strong claims upon the party now in office, should be appointed to a common law judgeship, for which he is so well qualified, Mr. Thomas Lefroy, Q.C., second son of the Chief Justice, would probably be his successor. In the event of the promotion of Mr. Whiteside to the chief seat in the Queen's Bench, Mr. Hayes would advance to the Attorney-Generalship, and Mr. John George, Q.C., late member for Wexford County, would possibly be the new Solicitor. Mr. Miller, M.P., for Armagh, and some other members of the bar are, however, also spoken of for that office."

A grand banquet has been given to the Lord-Lieutenant of Ireland at Galway, the contemplated transatlantic steam-packet station. Of course the chief topics discussed had relation to that great undertaking, and to the Atlantic telegraph scheme. The Lord-Lieutenant, and all the other speakers took a very hopeful view of the progress which they appeared to think Ireland was making during the present period of abstinence from political excitement. In reply to the toast of his health, his Excellency spoke of the great progress the country had made of late years, to the peace that reigned in every part of the country, and contrasted his visit with that of Sir Henry Rodney, over 300 years ago, who took a week on his journey, and was attended with armed guards, who came to defend the city against the O'Malley's, the De Burghs, and the Joyces, whose descendants now surrounded him, co-operating in his welfare.

The proprietor of the Tablet has announced that without a largely increased support he cannot continue to publish the paper. He proposes that a joint stock company, to be called "The Tablet Newspaper Company (Limited)," be established to carry on the publication, and that the paper for the future be published in London.

Mr. Justice Keogh, in opening the commission this week in Galway, touched upon the brightening future of the port:—"I have to congratulate you (said the learned judge) upon some recent events which are calculated to induce a belief that this, our native town, promises at no distant day to become the emporium of a large portion of the commerce and communication between the British Islands and the North American continent. That such commerce and communication could be carried on with the most perfect safety and tranquillity, is sufficiently attested, not only by the state of the calendar at the present season, but by the almost total immunity from crime which has characterised this county and town as long as the oldest among us can recollect."

Another steamship of the Lever line is in readiness.

The Galway Indicator says:—"The new screw steamer, Propeller, 465 tons register, will arrive here on Friday, bringing 900 tons of coal to form a coaling depot in Galway, for the use of the Lever line of steamers, and will be immediately placed on the line between Galway and St. John's. The Indian Empire is expected to arrive from New York on Tuesday next, and it is thought will make her passage in nine days. The Prince Albert is expected to make her outward voyage in eight days. Her speed is estimated at fully fifty knots an hour on ocean navigation. In her passage from Gravesend on Saturday through the Downs she ran eight miles in thirty-one minutes, though working only three boilers to save coal. Even with the very severe weather she encountered, her average speed on the whole passage was 13 1/2 miles per hour. The latest ship purchased by Mr. Lever (last week) for the Galway line is the Antelope, Captain O'Brien, one of the latest steamships afloat. She made her last voyage from the Cape of Good Hope to Kurrachee with troops through the Mozambique Channel in twenty eight days, a feat unprecedented, we believe, in the annals of steam navigation."

The Crops.—That crisis amongst the Irish (as regards the potato crop), "Garland Sunday" has passed over, and it is admitted on every side that more splendid specimens of Cobbett's "pernicious weeds" could not be wished for or desired. We believe that all the early plantings are fully arrived at maturity, without any appearance of disease, and the general crops look most luxuriant and healthy. We have heard of the appearance of the "blight" in districts along the sea coast, and in some instances inland, but of such a partial aspect as to create no uneasiness, more especially as the very rare instances of its presence are not marked by the former virulence in type to which we were hitherto accustomed only portions of the stalk being affected, whilst the tubers remain sound. Grain crops of every description are most promising, the recent moisture having been of much advantage to the oats and bere, which otherwise would be a short crop. Wheat is well in ear, and will come in early. The turnip crop is recovering the attack of the "fly," and has been much benefited by the heavy rains, and, contrary to expectation, will turn out well.—Mayo Constitution.

Ireland, as from an impregnable fortress or entrenched camp, has not only hitherto defied the efforts of that soul-destroying heresy to which England capitulated under the Virgin Queen of odorous memory, but she has also continually carried the war into the enemy's country, and has more than balanced the material victory of England's sword by erecting the altars of a conquering, although suffering and persecuted faith in the very heart of her country, and by peopling her cities and colonies with believers. England has robbed the Roman Church in Ireland of her endowments, and deked the hiring emissary of state with the spoils of the true Pastors; but the Church, built upon a rock, has not only proudly emerged from the stormy waves which swelled so big and roared so loud, but has sent forth her Missionaries far and wide until the altar of the New Covenant is everywhere surrounded by worshippers, and until, everywhere but in England itself, the true faith disputes with the State religion for something more than equality. We owe to Ireland that even in England the profession of the Catholic faith is no longer a bar to civil equality, and that Queen, Lords, and Commons no longer constitute a Protestant supreme authority. And Ireland owes to England, and even to the spread of religion in England, which has restored her name to the list of Churches, that Ecclesiastical Titles Act which deprived the Irish Bishops of the honours and privileges (so far as human law can do so) which they previously enjoyed.—Tablet.

THE RE-ARMAMENT OF THE MILITIA.—Every one recoils at the shameful manner in which the Militia were treated after the Crimean war. The indignation felt throughout the country was beyond expression, and the feeling of disgust at the penurious spirit that dictated so impolitic a step was wide-spread. Men who had been lured by fair promises from their ordinary avocations, and partially unfitted for a return to them, were summarily and suddenly flung back on the rural districts without the means of a week's subsistence. We doubt much that any promises, or any amount of advantages, would induce these men to return to a service in which they had been so ungratefully and cruelly treated. The scene at the disbanding of the Tipperary Militia must be fresh in the memory of the public, and no one will feel surprised at the effect that scene had, and continues to have, on the country at large. The time has now come, however, when the men are urgently required who were then so heartlessly flung upon the world to shift for themselves as chance might direct. Many of these are probably in the almshouse, many no longer in the country, and some may have contracted habits which have thrown them amongst the worst and most abandoned classes of society, so that they are to be found at the hulks, in jails, or in convict settlements. But the Indian mutiny, the general aspect of affairs in various parts of the world, and even the home defences require the aid of all the military power that the country can afford. Consequently the present Government has been compelled to frame a measure for the permanent embodiment of the Militia on a system more satisfactory than the one which has hitherto existed. It is not so easy, however, for either Governments or individuals to regain confidence where it has once been grievously and wantonly abused, and those who would under other circumstances have readily joined the Militia will now hesitate and wait till they see the working of the new system before they place any confidence in it. They will say, and very naturally, too, "The Government are in a difficulty for men now—there is a scarcity of them—the recruiting for India has taken a large number of our disposable people away, and the Militia are called out to supply the place in the thinned ranks of the line. Fair promises will be made again in this time of need, but when the Indian revolt is over, and things assume a more tranquil appearance, these promises will probably be as far from performance as those which were given before." No one will blame men for expressing such opinions as these. Experience has taught them to be cautious, and they will not be so easily deluded as when they last left their respective callings to enter on a career which ended so much to their disadvantage, and rendered their future position so much more precarious. There is, however, one advantage attending these results—it will afford another lesson to British Governments, whether Whig or Tory, in their treatment of the people of this country. There is scarcely a promise made by an English Ministry, from Castlereagh down to the one now in office, that has been fairly carried out—no contract entered into from the Union down to that with our Militia that has not been violated. The Government of Lord Derby, therefore, if it be wise, will avoid the rock on which its predecessors have suffered shipwreck, and which will perform to the letter any and every stipulation on which they may enter. England cannot subsist without the aid of Ireland—and it is but common prudence, therefore, to say nothing of common justice, to seek to gain, and when gained, to retain the confidence of every class of Irishmen, in order that the Union may be a reality, and the two countries be the adjoined sisters, acting in uniform concert for the advantage, well-being, and prosperity of both.—Dublin Telegraph.

On Friday upwards of fifty children were nearly poisoned by eating small French nuts, which had been incautiously thrown into Temple-lane, Dublin, from the stores of Messrs. Mangan, corn merchants. By the use of the stomach pump, and active medicines, the children were all declared out of danger before midnight. The berries came in a cargo of foreign wheat. It is stated that the nuts contain a large proportion of oil, and, if eaten in moderation, as they are in France, are not attended with unpleasant consequences.

The Cornacks' Trial.—New lights are breaking in from day to day on the dark and deadly scene enacted in Nenagh. New facts are daily revealed...

Lord Roden.—The veteran Earl of Roden was on Monday sworn in a member of the Irish Privy Council at Dublin Castle, and took his seat at the board accordingly.

The report of the Commissioners appointed to inquire into the progress and condition of the Queen's Colleges has been issued, and is rather a bulky volume, containing nearly 500 pages.

The parties charged with rioting at Bandon on the 1st July have been all discharged, the charges and cross-charges have been withdrawn, and the affair amicably arranged between the Protestants and Catholics implicated.

We (Kilkenny Journal) thought we had done with Soupers and Superstition in Kilkenny; but it seems a tall's left which still wags if it cannot do anything else.

In the case of Corcoran v. Haughton, an action brought against the defendant for loss of health and injury sustained by the plaintiff, in consequence of the deleterious odors emitted from a bone manufacturer situated on Pembroke-quay Kilkenny...

(To the Editor of the Dublin Telegraph.)

DEAR SIR—Am I too presumptuous in requesting you to spare me room to expose the swaddling lies promulgated in the report of the "Irish Church Mission Society," and the publication of the Irish Society entitled the "Banner of the Truth in Ireland?"

On Thursday, July 15th, the Royal Meath Militia was called together for twenty-one days' drill in Trim, and they have been making themselves seen and felt there.

The Government and constitution of England are now in that state that it becomes impossible to shut out the Hebrew race from the political assemblies of the country.

As soon as the house was formed, the Clerk announced to the Speaker that an honorable member was waiting to take his seat.

Baron Rothschild accordingly retired to the space below the bar.

Lord J. Russell then moved the following resolution:—"That it appears to this house that the Baron Lionel de Rothschild, a person professing the Jewish religion, being otherwise entitled to sit and vote in this house, is prevented from sitting and voting by his conscientious objection to take the oath which, by act of parliament, has been substituted for the oath of allegiance, supremacy, and abjuration, in the form therein prescribed."

There is a great impatience of success with regard to the work in Ireland. It is said, How slow is this work!—look at the rapidly with which Protestantism spread in England!

There is a great impatience of success with regard to the work in Ireland. It is said, How slow is this work!—look at the rapidly with which Protestantism spread in England!

The parties charged with rioting at Bandon on the 1st July have been all discharged, the charges and cross-charges have been withdrawn, and the affair amicably arranged between the Protestants and Catholics implicated.

We (Kilkenny Journal) thought we had done with Soupers and Superstition in Kilkenny; but it seems a tall's left which still wags if it cannot do anything else.

On Thursday, July 15th, the Royal Meath Militia was called together for twenty-one days' drill in Trim, and they have been making themselves seen and felt there.

(To the Editor of the Dublin Telegraph.)

DEAR SIR—Am I too presumptuous in requesting you to spare me room to expose the swaddling lies promulgated in the report of the "Irish Church Mission Society," and the publication of the Irish Society entitled the "Banner of the Truth in Ireland?"

On Thursday, July 15th, the Royal Meath Militia was called together for twenty-one days' drill in Trim, and they have been making themselves seen and felt there.

The Government and constitution of England are now in that state that it becomes impossible to shut out the Hebrew race from the political assemblies of the country.

As soon as the house was formed, the Clerk announced to the Speaker that an honorable member was waiting to take his seat.

Baron Rothschild accordingly retired to the space below the bar.

Lord J. Russell then moved the following resolution:—"That it appears to this house that the Baron Lionel de Rothschild, a person professing the Jewish religion, being otherwise entitled to sit and vote in this house, is prevented from sitting and voting by his conscientious objection to take the oath which, by act of parliament, has been substituted for the oath of allegiance, supremacy, and abjuration, in the form therein prescribed."

There is a great impatience of success with regard to the work in Ireland. It is said, How slow is this work!—look at the rapidly with which Protestantism spread in England!

The parties charged with rioting at Bandon on the 1st July have been all discharged, the charges and cross-charges have been withdrawn, and the affair amicably arranged between the Protestants and Catholics implicated.

We (Kilkenny Journal) thought we had done with Soupers and Superstition in Kilkenny; but it seems a tall's left which still wags if it cannot do anything else.

On Thursday, July 15th, the Royal Meath Militia was called together for twenty-one days' drill in Trim, and they have been making themselves seen and felt there.

(To the Editor of the Dublin Telegraph.)

DEAR SIR—Am I too presumptuous in requesting you to spare me room to expose the swaddling lies promulgated in the report of the "Irish Church Mission Society," and the publication of the Irish Society entitled the "Banner of the Truth in Ireland?"

On Thursday, July 15th, the Royal Meath Militia was called together for twenty-one days' drill in Trim, and they have been making themselves seen and felt there.

The Government and constitution of England are now in that state that it becomes impossible to shut out the Hebrew race from the political assemblies of the country.

As soon as the house was formed, the Clerk announced to the Speaker that an honorable member was waiting to take his seat.

Baron Rothschild accordingly retired to the space below the bar.

Lord J. Russell then moved the following resolution:—"That it appears to this house that the Baron Lionel de Rothschild, a person professing the Jewish religion, being otherwise entitled to sit and vote in this house, is prevented from sitting and voting by his conscientious objection to take the oath which, by act of parliament, has been substituted for the oath of allegiance, supremacy, and abjuration, in the form therein prescribed."

There is a great impatience of success with regard to the work in Ireland. It is said, How slow is this work!—look at the rapidly with which Protestantism spread in England!

The parties charged with rioting at Bandon on the 1st July have been all discharged, the charges and cross-charges have been withdrawn, and the affair amicably arranged between the Protestants and Catholics implicated.

We (Kilkenny Journal) thought we had done with Soupers and Superstition in Kilkenny; but it seems a tall's left which still wags if it cannot do anything else.

On Thursday, July 15th, the Royal Meath Militia was called together for twenty-one days' drill in Trim, and they have been making themselves seen and felt there.

(To the Editor of the Dublin Telegraph.)

DEAR SIR—Am I too presumptuous in requesting you to spare me room to expose the swaddling lies promulgated in the report of the "Irish Church Mission Society," and the publication of the Irish Society entitled the "Banner of the Truth in Ireland?"

On Thursday, July 15th, the Royal Meath Militia was called together for twenty-one days' drill in Trim, and they have been making themselves seen and felt there.

The Government and constitution of England are now in that state that it becomes impossible to shut out the Hebrew race from the political assemblies of the country.

As soon as the house was formed, the Clerk announced to the Speaker that an honorable member was waiting to take his seat.

Baron Rothschild accordingly retired to the space below the bar.

Lord J. Russell then moved the following resolution:—"That it appears to this house that the Baron Lionel de Rothschild, a person professing the Jewish religion, being otherwise entitled to sit and vote in this house, is prevented from sitting and voting by his conscientious objection to take the oath which, by act of parliament, has been substituted for the oath of allegiance, supremacy, and abjuration, in the form therein prescribed."

There is a great impatience of success with regard to the work in Ireland. It is said, How slow is this work!—look at the rapidly with which Protestantism spread in England!

The parties charged with rioting at Bandon on the 1st July have been all discharged, the charges and cross-charges have been withdrawn, and the affair amicably arranged between the Protestants and Catholics implicated.

We (Kilkenny Journal) thought we had done with Soupers and Superstition in Kilkenny; but it seems a tall's left which still wags if it cannot do anything else.

THE TRUE WITNESS

CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED EVERY FRIDAY BY J. OLLIERE FOR GEORGE S. OLLIERE, EDITOR AND PROPRIETOR, At the Office, No. 4, Place d'Armes.

To all country subscribers, or subscribers receiving their papers through the post, or calling for them at the office, if paid in advance, Two Dollars; if not so paid, then Two Dollars and a-half.

To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, if paid in advance; but if not paid in advance, then Three Dollars.

Single copies, three pence; can be had at Messrs. McGill's Book Store, Notre Dame Street—Flynn's, McGill Street—and Constant's, Great St. James St.

All communications to be addressed to the Editor of the TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

The True Witness.

MONTREAL, FRIDAY, AUG. 20, 1858.

NEWS OF THE WEEK.

The last arrivals from Europe are devoid of interest. The British Parliament was prorogued on the 2nd inst; in the speech from the Throne, a confidence in the maintenance of peace in Europe was expressed, and a high compliment was paid to the gallantry of the troops in India.

It seems that some unexpected difficulties in the transmission of messages through the Atlantic Telegraph Cable have declared themselves; but these it is hoped will soon be overcome. Throughout the United States the rejoicings at the completion of the laying of the Cable have been most enthusiastic. Indeed at New York they managed almost to burn down their City Hall in the excess of their joy, and the exuberance of their demonstrations.

PROVINCIAL PARLIAMENT.

After a weary and unprofitable Session of some six months, this body, to the great joy of the community, and of the reporters in particular, was prorogued with the usual ceremonies, by the Governor General, on Monday 16th inst. The following speech was delivered upon the occasion:—

Hon. Gentlemen of the Legislative Council and Hon. Gentlemen of the Legislative Assembly:

I congratulate you on having closed the business of this lengthened session, and I am happy to find that the subjects which I recommended to your consideration have received attention at your hands. The Act abolishing imprisonment for debt in certain cases, and preventing preferential assignments in Upper Canada will, so far as it goes, tend to assimilate the law of the two sections of the Province, and must, I think, be beneficial in its operation.

The Jury Laws and the Municipal Law of Upper Canada have in like manner been dealt with by you, and measures have been adopted for diminishing the cost and facilitating the administration of Criminal Justice in Lower Canada.

In my speech at the opening of the present session I adverted to the expediency of providing for the registration and protection of persons qualified to vote at the Election of Members of the Legislature. I rejoice to find that a Bill on this important subject has been passed by you.

I trust that the Act relating to Fisheries will succeed in encouraging this branch of industry.

Our steam communication with Europe has continued to work successfully; and I have little doubt that you have done well in providing for a regular mail service by steam, during the season, to Gaspe and the Lower Provinces.

The appropriation for establishing a Postal Line to the Red River, and opening a continuous mail route, under the control of the Canadian Government, from that settlement to Nova Scotia [sic in telegram].

Another link in our railways has been completed by the opening of the Buffalo and Lake Huron Line. Everything that tends to increase the commerce of the lakes is, in my opinion, of great importance.

Gentlemen of the Legislative Assembly:

I am glad to find that our Customs Tariff has undergone your revision. I hope that, without undue pressure on the people, it may suffice to maintain the public credit, and may work advantageously for the commerce and productive industry of the country.

It is also a source of pleasure to me to find that a measure relaxing, in some degree, the restriction on the interest of money, so much desired by the commercial community, has been favourably considered by you.

I thank you for the supplies which you have granted to Her Majesty, and I assure you that I will not fail to use all due vigilance and economy in the regulation of the several departments, and the administration of the funds entrusted to me.

Hon. Gentlemen and Gentlemen: I regret that I cannot speak of the Commercial crisis, which has pressed on the country, as having entirely passed away. The recovery from such difficulties must be gradual, but I earnestly pray that the complete restoration of our prosperity may not be yet delayed.

I will not fail to forward to Her Most Gracious Majesty the Queen your Address relating to the territory of the Hudson's Bay Company, as well as that which solicits Her consideration for the scheme of the Intercolonial Railroad.

I propose, in the course of the recess, to communicate with Her Majesty's Government and with the Governments of our sister Colonies in another matter of very great importance. I am desirous of inviting them to discuss with us the principles on which a bond of a federal character, uniting the Provinces of British North America, may perhaps hereafter be practicable.

I now release you from your labors by proroguing the present Parliament.

THE ATLANTIC TELEGRAPH.—This gigantic undertaking, the marvel of the XIX century, the greatest feat that the world has witnessed since the day when Columbus gave to Europe a New World—is at last un fait accompli. After several days delay, necessary in order to get the cable into proper working order, the Queen's message to the President of the United States, and the reply of the President, were flashed across, or rather beneath the Atlantic on Tuesday last; and the successful termination of this great enterprise was hailed with loud accla-

mations in this City, and throughout the whole of North America. We subjoin the "Queen's message," and the President's reply thereto:— TO THE PRESIDENT OF THE UNITED STATES, WASHINGTON.

The Queen desires to congratulate the President upon the successful completion of this great international work, in which the Queen has taken the deepest interest.

The Queen is convinced that the President will join with her in fervently hoping that the Electric Cable, which now connects Great Britain and the United States, will prove an additional link between the Nations, whose friendship is founded upon their common interest and reciprocal esteem. The Queen has much pleasure in thus communicating with the President, and renewing to him her wishes for the prosperity of the United States.

Washington City, Aug. 16.

TO HER MAJESTY VICTORIA QUEEN OF GREAT BRITAIN.

The President cordially reciprocates the congratulations of Her Majesty the Queen on the success of the great international enterprise accomplished by the science, skill and indomitable energy of the two countries.

It is a triumph more glorious, because far more useful to mankind, than was ever won by conqueror on the field of battle. May the Atlantic Telegraph, under the blessing of Heaven, prove to be a bond of perpetual peace and friendship between the kindred Nations, and an instrument destined by Divine Providence to diffuse religion, civilization, liberty and law throughout the world. In this view, will not all nations of Christendom spontaneously unite in the declaration that it shall be forever neutral, and that its communications shall be held sacred in passing in their places of destination, even in the midst of hostilities?

JAMES BUCHANAN.

We confess that we do not exactly see how the sub-marine telegraph is destined to be an instrument "to diffuse religion" throughout the world. But our Republican neighbours are strongly addicted to cant, and whilst yet in bibs and tuckers, even the little ones lisp in "bunkum" for the "bunkum" comes. It is a disease that they have inherited from their "Pilgrim Fathers," and one that will never be wholly eradicated; but we do think, that the President of a great nation, and upon so great an occasion, might for once have dropped the twaddle of the conventicle. And yet perhaps the President was not so far wrong, considering what it is that his countrymen generally understand by "religion," i.e., the worship of the "Almighty Dollar." This kind of "religion" may, no doubt, be diffused by the electric telegraph; but we fear that that other religion, which consists in visiting the widows and fatherless in their affliction, and in keeping one's self unspotted from the world, will be but little advanced thereby. It may affect the trade in breadstuffs, in potash, and in pork, but can hardly be expected to influence the hearts of sinners; and though it may stimulate to unusual briskness in the markets, we fear that it will do but little towards enkindling the fire of the love of God amongst the Brokers and other frequenters of the Exchange.

In Montreal the news was received in a worldly spirit, and celebrated in decidedly a carnal manner. Flags were displayed from the Banks and other Public Offices; a salute of 100 guns was fired on the Champ de Mars; and most of the bells of the churches rang a merry peal, whilst the fountains in the public squares were set in motion. In the evening we noticed two or three feeble attempts at an illumination; and a vast multitude of profane little boys, evidently quite indifferent to the promised diffusion of religion—amused themselves, and annoyed the passers by, with an incessant discharge of crackers and other juvenile fire works. The unregenerate condition, and worldly mindedness of the boy population of this city, and their total disregard of "gospel privileges" will we doubt not be suitably rebuked by our saintly cotemporary the Montreal Witness, when next it "improves the occasion" in its own manner.

But the great demonstration has, in order to give full time to make the requisite arrangements, been postponed for some days, in order that the "carnal-minded" may also "improve the occasion" in their manner, and on the same day, throughout the world. This day will be fixed by the London potentates; and due notice thereof will be given by our Civic authorities, so that the great event may be celebrated with pomp becoming the commercial Capital of British North America.

PRESBYTERIAN DESPOTISM.—We read in one of the United States journals that—"the General Assembly of Presbyterians recently in Session in Chicago decided by a vote of 160, to 52, 'that divorces cannot be granted unless adultery can be clearly shown; and that any one marrying a person divorced for any other cause, is himself guilty of adultery in a moral view of the case.'"

With the decision itself we have no intention to deal; but we should like to know from our learned cotemporary, the Montreal Witness—who is incessantly inveighing against the arrogant assumption of the Catholic Church—whence the "General Assembly of Presbyterians" derived their right of jurisdiction in the premises?—and from whom they received authority to decide upon the morality of an act, upon whose legality, "in a moral view," there exists a great difference of opinion amongst Protestants? Who, we ask—who gave the "General Assembly of Presbyterians" the right to sit in judgment upon their brethren? or to impose its views of the morality of divorce upon the public?

This question we put to the Montreal Wit-

ness, because in its issue of the 11th inst. our cotemporary again makes the late action of the Bishop of Montreal, with regard to the perusal of immoral and heretical works, the subject of an indignant criticism. He would concede to His Lordship—he says in substance—a right to admonish and advise; but not to judge, and pronounce sentence.

"Had he" (the Bishop) "limited himself to advising the Canadian Institute, and expressing his opinion as to dangerous publications in their library, leaving it to their own judgment to decide what book, pamphlet, or paper to keep, what to dismiss, or at least refuse to pay for, then his course would have been justifiable."—Montreal Witness.

"But the Bishop did just the reverse. He addressed the Institute, not as a friend, or an adviser, but as an absolute and inflexible master. He would not acknowledge their right to judge for themselves as to what books should compose their library. He gave them to understand distinctly, '... be alone, their tyrant should decide for them.'"

That is, he acted precisely as the "General Assembly of Presbyterians" acted. They did not, when treating of the—amongst Protestants—vexed question of divorce, "limit themselves to advising," and to an "expression of their opinion" as to its immorality; "leaving it to the judgment of their flocks to 'decide' in what cases divorce, and the re-marriage of divorced persons, should be tolerated, without entailing loss of Church-Membership. No! the "General Assembly of Presbyterians" acting like a tyrannical Popish Bishop, "would not acknowledge the right of their flocks to judge for themselves" in what cases divorce should be allowed, and in what, refused; they gave their flocks to understand distinctly, that they alone, "their tyrants should decide for them;" and of their own authority proceeded to pass sentence upon all recusants, as "guilty of adultery in a moral view, of the case," and therefore as outcasts from the kingdom of heaven. Wherein does the tyranny of the "General Assembly of Presbyterians" differ from that of the Bishop of Montreal? or who has given to the former any better right to "decide" as to the morality or immorality of any particular act, than that which in virtue of their office is claimed by the members of the Catholic Episcopate?

Now if tyranny be—not the mere exercise of power, but—the exercise of a power usurped by or not rightly inherent in, him who claims to exercise it—then certainly it is the "General Assembly of Presbyterians" who are justly obnoxious to the charge brought by the Montreal Witness, against the Bishop of Montreal. Whatever may be the case with the latter, it is certain that the former—and upon Protestant principles—have not even the semblance of any better right to "decide" upon the guilt or innocence of any particular act, than that which is inherent in every individual member of their several congregations. According to the true Protestant principle, every one is at liberty to decide for himself, and by his "private judgment," whether a particular act be in harmony with the will of God as revealed through the Christian dispensation; whether, therefore, divorce be not as lawful for drunkenness, desertion, or for mere incompatibility of temper, as for adultery; and whether there be any prohibition in the said revelation, against the intermarriage of divorced persons. For any individual, professing himself a Protestant, or for any collection of such individuals—even though they be clad in black coats and white chokers—to presume to sit in judgment and "decide" upon these questions, and to pronounce guilty of mortal sin, and, therefore, as outcasts from the kingdom of heaven, all who in the exercise of their "private judgments" think fit to differ in opinion—is indeed a most audacious act of tyranny, and an extent of absurdity to which none but a Protestant could attain.

But the members of the Canadian Institute called themselves Catholics; they therefore acknowledged in the Bishop of their Diocese the right to take cognisance of, and to adjudicate on all questions involving disputed points of faith or morals. That—subject of course to an appeal to the higher tribunal of the See of Peter—every Bishop is the supreme judge in his own Diocese upon all questions of faith and morals, is as much an axiom of Catholicity, and recognised by all Catholics, as the "right of private judgment" upon all such questions, is an axiom of Protestantism. The Bishop of Montreal therefore, in condemning certain books in the library of the Canadian Institute, as immoral and heretical, and in pronouncing guilty of sin all who, after timely warning, should peruse or keep in their possession any works so condemned, exercising a right, not by him assumed, but implicitly recognised as inherent in him, in virtue of his office, by those over whom he exercised it. He therefore cannot be accused of a tyrannical or usurped exercise of his power; and if any blame is attributable to either party in the transaction—to the Bishop who condemned, or the members of the Canadian Institute who by their refractory conduct became obnoxious to ecclesiastical censures—it is attributable solely to the latter; because the conduct of the latter was inconsistent with their professions.

It was because the members of the Canadian Institute professed to be Catholics, and therefore ipso facto acknowledged the right of the Bi-

shop as supreme ecclesiastical judge in his own Diocese, to adjudicate in the matter in dispute, that His Lordship interferred with their books and library. The members of that Society therefore, if honest men, would have pursued one of two courses. Either they would openly and in a straightforward manner have proclaimed themselves to be Protestants, or Non-Catholics; or they would have at once humbly submitted themselves to his Lordship's decision—reserving to themselves, of course, the right of appeal to a higher tribunal, if by that decision they felt themselves aggrieved. This we say would have been the course which all honest men, which all enemies of cant, of sneaking, and hypocrisy, would have pursued; for intellectually and morally there does not crawl a more contemptible wretch on the face of the earth, than the fellow who still persisting in calling himself a Catholic, refuses to submit to the well known discipline of the Catholic Church. The conduct of the avowed Protestant, or Non-Catholic, who denies altogether the right of any man, or set of men, to judge for him in questions of faith and morals, we can understand; we can understand also, that of him who, calling himself a Catholic, faithfully, and to the best of his ability, makes the laws of his Church the sole rule of his conduct; but he who, calling himself a Catholic, claims, as against his Bishop, the right to judge for himself on questions of faith or morals, must, because inconsistent, be either a fool or a knave; and as such his conduct is altogether unintelligible, and inexcusable.

We can respect an open enemy; but we detest the pitiful, sneaking, two-faced scoundrel, who shows false colors, and whose practice is ever at variance with his hypocritical professions. The Montreal Witness however has another and altogether different code of morals. Like a thorough evangelical Protestant, his predilections are altogether on the side of the inconsistent Catholic; and it is sufficient for a Catholic to be a liar and hypocrite, to enlist in his behalf all the sympathies of our saintly cotemporary.

How the Protestants of Chicago will treat the "remorseless cruelty and high-handed brutality" (vide Witness of 11th inst.) of the "General Assembly of Presbyterians" we know not; but in the words of our Montreal cotemporary:— "We are much mistaken in the calibre of Protestantism, if many are not found amongst them, who will spurn the thunders of the General Assembly, and refuse to sacrifice their dignity and freedom to the grandiloquent assumptions of these self-appointed janitors of Hell and Heaven."—Montreal Witness, 11th August.

THE REV. MR. FLEURY AND THE "RAT-STORY."—The Kingston Commercial Advertiser denies that the Rev. Mr. Fleury ever told in the course of his No-Popery lectures, any such story as that which we copied in our issue of the 6th instant, from the British Whig, and which that journal attributed to the aforesaid reverend "Swaddler." Of course as we were not present, we offer no opinion as to the correctness of the report given by the British Whig of the reverend man's lecture, but leave it and the Commercial Advertiser to settle that matter amongst themselves. Our strictures upon the Rev. Mr. Fleury's lecture, were based of course upon the assumption of the accuracy and fidelity of that report; and as we had, and still have, every reason for relying upon the veracity of the British Whig upon a matter wherein as a Protestant journalist, he had no interest to deceive—we must confess that we do not consider those strictures uncalled for, or too severe. We would also remind the Commercial Advertiser that Mr. Fleury himself does not contradict, or call in question the substantial accuracy of the British Whig's report.

And that that report was not far from the truth, we have excellent reasons for believing from additional evidence of the lecturer's gross ignorance of Catholic doctrine, and of his contemptuous indifference to truth when discoursing of that doctrine, furnished us by the report of his lecture given in another Protestant paper—the Kingston Daily News of the 2nd inst. Of the first, take the following as a specimen.

The reverend lecturer was treating of what he called the "very novel doctrine" of intention—and gave the following illustration:—

"According to the doctrine of intention, the priest might perform any ceremony he pleased, and yet if he did not intend to perform it, the whole was void. He might marry a couple, and in the simplicity of their hearts, they might believe it was all right. Yet if the priest did not intend to perform the ceremony the whole matter was void, and the parties were not married."

From the above it is evident that, though he sets up to lecture on Popish errors, and is an accredited agent of the "Irish Church Missions," the Rev. Mr. Fleury is in such complete ignorance as to the doctrines of the Catholic Church—as to believe that that Church teaches, that the priest is the minister of the Sacrament of Marriage; and that it is by his act that the indissoluble union is contracted. Such ignorance, if but a venial offence on the part of another, is unpardonable on the part of him who sets up for a No-Popery lecturer; and undertakes to enlighten a perhaps, still more stupid audience on the doctrines of the Romish Church. Suffice it then to say that it is not, and consequently never was, a doctrine of the Roman Catholic Church that

the Priest is the Minister of the Sacrament of Marriage; or that it is in virtue of any act by him performed that that Sacramental and therefore, indissoluble union is contracted. It is indeed a wise disciplinary provision of the Church—and that in order to prevent clandestine marriages, which she abhors—that the Priest should assist at the matrimonial unions of her children. But he assists, not as Minister of the Sacrament, but in the character of a witness; for matrimony is the only Sacrament of which a person in Holy Orders cannot, as bound to celibacy, be the Minister. Another office of the assisting Priest is to bless the unions of the contracting parties.

Were it otherwise, were a Priest the indispensable Minister of the Sacrament of Marriage, the Catholic Church would not treat the matrimonial unions of our Protestant brethren as Sacramental, and therefore as indissoluble. But she does so treat them; she does recognise them as valid; and does not therefore insist upon the Priest as the indispensable Minister of the Sacrament, without which the unions of Protestants would not be Christian marriages. If asked then who is the Minister of the Sacrament?—we reply that the contracting parties are themselves, to themselves—if no impediments arising from consanguinity, or other causes indicated in the 24th Session of the Council of Trent, exist—the Ministers of the Sacrament; and that the sacred indissoluble tie is contracted, not in virtue of any act of the Priest, but by, and in virtue of, the deliberate consent, sensibly expressed, of the contracting parties—contracting however with the intention of uniting themselves in the bonds of Christian matrimony. In so far as the validity of the marriage so contracted is affected, the intentions of the Priest are not of the slightest consequence whatsoever.

Hence it appears that the harrowing picture drawn by the Rev. "Swaddler" of two persons cohabiting for years under the impression that they were really man and wife—whilst, owing to a defect of intention on the part of the Priest before whom they were married, no valid matrimonial union had been contracted betwixt them—is but the production of a morbid imagination, and ultra-Protestant ignorance. Such ridiculous displays are by no means uncommon however;—and often cause us to wonder why men who might have been respected as tinkers, or useful members of society if devoting themselves to the labors of the scavenger, should still persist in making themselves conspicuously ridiculous and hateful, by propagating falsehoods against Catholicity, and discoursing about subjects on which they are profoundly ignorant.

Again, we would take the liberty of informing our friend, the agent of the "Irish Church Missions," that, as Rome has "no idolatries to support," so neither does she have resource to such arguments "to support the n" as those which he again very foolishly, puts into her mouth. The falling down of the Apostle before the angel spoken of in the Apocalypse vision—ix. 10—is susceptible of two interpretations; neither of which is repugnant to that respect which, for God's sake, Catholics render to God's most exalted creatures. Whether with St. Augustine we hold that St. John took the angel to be God, and was about to pay to him the supreme worship which is due to God alone, and which Catholics distinguish as latria;—or whether with St. Gregory and other commentators, we incline to the opinion that the veneration offered by St. John was of that inferior kind called dulcia, and was refused by the angel, because of the dignity to which Christ had by His Incarnation elevated human nature—matters very little in so far as the text in question is concerned, as an argument against the practice of Catholics. If we adopt the first hypothesis, it is clear that the worship by St. John offered, was that supreme worship due to God alone; and that therefore the words of the angel—"see thou do it not"—are not applicable to that essentially distinct—distinct not in degree merely, but in kind—worship, or honor, or adoration which Catholics offer to God's Saints; and which the Anglican bridegroom proffers to his bride in the Marriage Service of the Church of England. If, on the other hand, St. John knew that his celestial visitor was but an angel and fellow-servant—and since in spite of the warning "see thou do it not"—ix. 10—he fell down a second time before the angel to worship—xxii. 8—it is clear that the "beloved disciple" did not believe that every kind of homage, worship, or adoration offered to God's creatures is idolatry; and we must therefore conclude that he to whom the Holy Ghost had been given, was either in Popish ignorance as to the nature of the sin of idolatry—which is irreconcilable with the commission "to teach," given to him by his Lord; or we must admit that there is a worship, homage, or adoration distinct in kind from that which is due to God alone, and which may lawfully be offered to God's Saints, and to the Blessed Mother of God.

Such we have no doubt is the line of argument followed in the Roman Catholic "truth" which Mr. Fleury stated, had "been picked up in the street;" but whose title, together with the name of its publisher, he, in order to avoid detection, prudently suppresses. The suppressio veri, if there be any, is on his part; and in order that this may be made clear, we challenge the production of the tract to which the Rev. Mr. Fleury referred in his Kingston lecture of Thursday the 29th ult., and which is reported in the Kingston Daily News of the 2nd instant.

RELIGIOUS LIBERTY.—Is there no law in all the land?—exclaims the Quebec Gazette, horrified at the profanity of those impious wretches who, confined to store or counting-house all the week, profanely venture forth on the river to breathe God's fresh free air on Sundays—

Is there no law in all the land that can touch this crying evil? no means to coerce men who ignore and repudiate the principles of holy religion imbibed at their mother's knee, on the soil of a land watered with the blood of those stern and rugged forefathers of theirs, who shed it like water?

And why should men be "coerced," or prevented from amusing themselves as they please on Sundays, so long as they thereby do no injury to others?—by what right does the Gazette claim to punish people for doing that on Sundays which it is lawful to do on Mondays and Tuesdays?

And then the Gazette appeals forsooth to the precedents of the canting fanatics—the Barebones and Maw-Worms—who first broached the absurd idea, that God had forbidden to His children all innocent amusement and relaxation on Sundays.

Unfortunately for himself, however, he has raised a "No-Popery" devil in Upper Canada, which he cannot lay, now that it has done the work that Mr. Brown expected of it. Potent as were his charms and incantations to raise the monster of bigotry, they are impotent now that it is desired to get rid of him; and the chances are that Mister George Brown will yet be torn to pieces by the foul demon whom he has himself evoked from the depths of Protestant fanaticism.

At the same time, by a strange combination of circumstances which for a moment seemed to place within his reach the much desired prize of office, he found himself compelled to avail himself of the assistance of Catholics; and, therefore, to moderate somewhat of that hostility which, in order to keep on good terms with his "No-Popery" devil, he professed to entertain against them.

At the same time, by a strange combination of circumstances which for a moment seemed to place within his reach the much desired prize of office, he found himself compelled to avail himself of the assistance of Catholics; and, therefore, to moderate somewhat of that hostility which, in order to keep on good terms with his "No-Popery" devil, he professed to entertain against them.

At the same time, by a strange combination of circumstances which for a moment seemed to place within his reach the much desired prize of office, he found himself compelled to avail himself of the assistance of Catholics; and, therefore, to moderate somewhat of that hostility which, in order to keep on good terms with his "No-Popery" devil, he professed to entertain against them.

At the same time, by a strange combination of circumstances which for a moment seemed to place within his reach the much desired prize of office, he found himself compelled to avail himself of the assistance of Catholics; and, therefore, to moderate somewhat of that hostility which, in order to keep on good terms with his "No-Popery" devil, he professed to entertain against them.

At the same time, by a strange combination of circumstances which for a moment seemed to place within his reach the much desired prize of office, he found himself compelled to avail himself of the assistance of Catholics; and, therefore, to moderate somewhat of that hostility which, in order to keep on good terms with his "No-Popery" devil, he professed to entertain against them.

The nomination of a proper person to represent the City of Montreal will take place on Tuesday, the 24th inst., on the Champ de Mars; and the poll, if one is demanded, will open on the 6th of September. As yet M. Dorion is the only candidate fairly in the field, and it is not expected that he will meet with any very serious opposition.

MR. G. BROWN'S ADDRESS TO THE ELECTORS OF TORONTO.—This long expected document is now before us; and after a careful perusal we can see nothing therein to induce us to retract or modify any of our opinions as to the impossibility of an alliance between the writer and the Catholics of Canada.

Not that we look upon the man as in any sense a "bigot" or a "fanatic" as some of our cotemporaries seem to consider him. They are wrong; never was there any man with less of the "bigot" or "fanatic" in his composition than Mr. George Brown. He is a "time-server" and not a bit of anything else.

Unfortunately for himself, however, he has raised a "No-Popery" devil in Upper Canada, which he cannot lay, now that it has done the work that Mr. Brown expected of it. Potent as were his charms and incantations to raise the monster of bigotry, they are impotent now that it is desired to get rid of him; and the chances are that Mister George Brown will yet be torn to pieces by the foul demon whom he has himself evoked from the depths of Protestant fanaticism.

To avoid this fate, George Brown is obliged to keep on good terms with the nasty beast, which from being his slave or *sumulus*, has now become his tyrannical master. This he can do only by pandering to its ravenous appetite, and cramming its filthy maw with the garbage of the conventicle, on which the creature loves to feed. Daily he is doomed to lead it forth—not to fresh pastures—but to unsavory heaps of ordure whereon it delighteth to roll—and wherein it findeth its weapons in the Papal strife.

At the same time, by a strange combination of circumstances which for a moment seemed to place within his reach the much desired prize of office, he found himself compelled to avail himself of the assistance of Catholics; and, therefore, to moderate somewhat of that hostility which, in order to keep on good terms with his "No-Popery" devil, he professed to entertain against them.

At the same time, by a strange combination of circumstances which for a moment seemed to place within his reach the much desired prize of office, he found himself compelled to avail himself of the assistance of Catholics; and, therefore, to moderate somewhat of that hostility which, in order to keep on good terms with his "No-Popery" devil, he professed to entertain against them.

At the same time, by a strange combination of circumstances which for a moment seemed to place within his reach the much desired prize of office, he found himself compelled to avail himself of the assistance of Catholics; and, therefore, to moderate somewhat of that hostility which, in order to keep on good terms with his "No-Popery" devil, he professed to entertain against them.

At the same time, by a strange combination of circumstances which for a moment seemed to place within his reach the much desired prize of office, he found himself compelled to avail himself of the assistance of Catholics; and, therefore, to moderate somewhat of that hostility which, in order to keep on good terms with his "No-Popery" devil, he professed to entertain against them.

religious" society. "How did he vote upon the Orange Incorporation Bill?" should be a question asked at all future elections, by every elector, before engaging himself to vote for any member of the present Parliament; and if this question be not satisfactorily answered, in every case the vote should be cast against him.

On the other hand, every man who in his place in Parliament spoke or voted against that nefarious Bill, is, *ipso facto*, entitled to our favorable consideration; and if, on other matters—such as the School Question, and the Representation Question for instance—his antecedents be satisfactory, and his promises for the future encouraging—to him, no matter by what party name designated, should our hearty and united support be given.

On Sunday next, the 22nd inst., will take place a solemn Procession in honor of the glorious Assumption of the Blessed Virgin; at which all the Religious Communities and Societies will assist with their peculiar standards and decorations.

ORDINATIONS.—On Sunday last the ordinations were ordained Priests by His Lordship the Bishop of St. Hyacinthe.—M. M.—P. L. Pare and Chs. St. Georges. At the same time M. M. Poulin, Verreonneau and Nuchon, received orders as Sub-Deacons.

DEATH OF HIS GRACE THE ARCHBISHOP OF HALIFAX.—We translate the following paragraph, respecting the death of this highly esteemed Prelate, from the *Courier du Canada* of the 6th inst.:

"A telegraphic despatch announced on Friday last, the sad tidings of the death of His Grace Mgr. Walsh, Archbishop of Halifax, who died on Thursday last at the age of 64. His interment was to take place on Saturday."

"Mgr. Walsh was the first Archbishop of Halifax, and Metropolitan of the Bishops of Nova-Scotia, New Brunswick, Prince Edward's Island, and Newfoundland. For the first time in the British dominions of North America, does the death of a Bishop leave the temporary jurisdiction in the hands of the Chapter."

ST. PATRICK'S CATHEDRAL NEW YORK.—The corner stone of this new Church was laid with the usual ceremonies on Sunday last, the Festival of the Assumption. His Grace the Archbishop of New York presided and preached upon the occasion. A very handsome collection was taken up.

ST. PATRICK'S CHARITABLE PIC-NIC.—In spite of the menacing aspect of the weather, and a few showers, Guilbault's Gardens were well attended, and presented a truly festive scene on Wednesday afternoon. The amount realised for the benefit of the St. Patrick's Orphan Asylum we have not yet learned, but we expect that it will be something handsome.

HEROIC AND GENTLEMANLY CONDUCT.—Some gallant person, by way of showing in a becoming manner his sound Protestant hatred of our former Mayor, C. Wilson, Esq., and his ardent sympathies with the great champion of the Holy Protestant Faith—Gavazzi—broke into the studio of M. De Fen, who is engaged by the City Council in painting Mr. Wilson's portrait; and proceeded in the most gallant manner imaginable, to destroy the said picture, by hacking and cutting it to pieces.

To the Editor of the True Witness. MONTREAL, August 14, 1858.

MR. EDITOR.—I have been much amused, if not edified, by the controversy between you and your cotemporary the other Witness respecting Mgr. Bourget's *mandement* condemning the library of the Canadian Institute. As the editor of the *Witness* seems to me—whom I intimately because personally acquainted with the facts of the case—inclined to contest your account of his proceedings in reference to the Mercantile Library of this city, from whence he and some others would be Protestant-Popes, wished to exclude the *Christian Inquirer*, one as you say of the best edited Protestant journals on this Continent—allow me to set him and your readers right upon the merits of the case.

The editor of the *Witness* insinuates, indeed more than insinuates, that his, and his friends' opposition to the *Christian Inquirer* was based upon this—that he and they thought it had that any portion of their subscription to the Reading Room should be devoted to the bringing in of a literature hostile to their peculiar religious views. It is in this light that your cotemporary represents his active efforts to procure the dismissal of the obnoxious journal from the Reading Room of the Mercantile Library. Now to this I oppose the following facts:—The *Christian Inquirer* was never paid for by the aforementioned Association, but was furnished gratuitously by its proprietors. It is therefore untrue that the object of the editor of the *Witness*, in agitation for its expulsion from the Reading Room, was to release the members of the Mercantile Library, opposed to the peculiar theology of the *Christian Inquirer* from the burden of paying for it.

ONE WHO KNOWS.

A SOUPER IN BARRIE, SIMCOR. To the Editor of the True Witness.

Barrie, August 16th, 1858. MR. EDITOR.—On Monday the 9th instant, the wonted quiet of our town was disturbed by the appearance in our midst of a notorious Swaddler, who, in the posters and flysheets which announced his coming, was dubbed as Dr. Fleury; with whom I perceive you have made a slight acquaintance. This fellow Fleury is, it seems, an emissary of a Souper Society in Ireland, whose avowed object is the "conversion" of Irish Papists.

Dr. did accordingly hold forth to a crowded audience in the Town Hall, which our good Fathers were kind enough to lend him for the occasion. Considering the antecedents of the Rev. personage in Kingston, and elsewhere—the lovely topics on which his soul doth love to dwell—the choice sample of his oratory, as exhibited in the *Union* (Protestant), chopped and commented upon by the True Witness in its usual canstic style—the Barriers might well have surmised the description of trash they were about to be regaled upon.

St. John, the Evangelist—a good Protestant forsooth—was the first missionary to visit the green Isle! St. Patrick, a bold and uncompromising reformer—his pardonable weakness of being on terms of strict amity with a certain Pope notwithstanding—was the second! he was over and above the son of a Deacon and the grandson of a Priest.

Mr. Fleury, as an Anglican, believes it is assumed in the Trinity and the Incarnation; yet some queries might be proposed thereon, which might perchance overtask his judgment. His extraordinary expansiveness of mind notwithstanding, the Rev. man would not, I presume, undertake to fathom the eternity, the immensity, and the simplicity of the Deity; it might not be quite clear to his mind how the immensity of the Godhead could be confined within the narrow limits of a human form;—how a God could lay down his life on the cross;—how three distinct and co-equal Persons could subsist in one undivided essence.

Mr. Fleury, as an Anglican, believes it is assumed in the Trinity and the Incarnation; yet some queries might be proposed thereon, which might perchance overtask his judgment. His extraordinary expansiveness of mind notwithstanding, the Rev. man would not, I presume, undertake to fathom the eternity, the immensity, and the simplicity of the Deity; it might not be quite clear to his mind how the immensity of the Godhead could be confined within the narrow limits of a human form;—how a God could lay down his life on the cross;—how three distinct and co-equal Persons could subsist in one undivided essence.

Mr. Fleury, as an Anglican, believes it is assumed in the Trinity and the Incarnation; yet some queries might be proposed thereon, which might perchance overtask his judgment. His extraordinary expansiveness of mind notwithstanding, the Rev. man would not, I presume, undertake to fathom the eternity, the immensity, and the simplicity of the Deity; it might not be quite clear to his mind how the immensity of the Godhead could be confined within the narrow limits of a human form;—how a God could lay down his life on the cross;—how three distinct and co-equal Persons could subsist in one undivided essence.

Mr. Fleury, as an Anglican, believes it is assumed in the Trinity and the Incarnation; yet some queries might be proposed thereon, which might perchance overtask his judgment. His extraordinary expansiveness of mind notwithstanding, the Rev. man would not, I presume, undertake to fathom the eternity, the immensity, and the simplicity of the Deity; it might not be quite clear to his mind how the immensity of the Godhead could be confined within the narrow limits of a human form;—how a God could lay down his life on the cross;—how three distinct and co-equal Persons could subsist in one undivided essence.

Mr. Fleury, as an Anglican, believes it is assumed in the Trinity and the Incarnation; yet some queries might be proposed thereon, which might perchance overtask his judgment. His extraordinary expansiveness of mind notwithstanding, the Rev. man would not, I presume, undertake to fathom the eternity, the immensity, and the simplicity of the Deity; it might not be quite clear to his mind how the immensity of the Godhead could be confined within the narrow limits of a human form;—how a God could lay down his life on the cross;—how three distinct and co-equal Persons could subsist in one undivided essence.

Mr. Fleury, as an Anglican, believes it is assumed in the Trinity and the Incarnation; yet some queries might be proposed thereon, which might perchance overtask his judgment. His extraordinary expansiveness of mind notwithstanding, the Rev. man would not, I presume, undertake to fathom the eternity, the immensity, and the simplicity of the Deity; it might not be quite clear to his mind how the immensity of the Godhead could be confined within the narrow limits of a human form;—how a God could lay down his life on the cross;—how three distinct and co-equal Persons could subsist in one undivided essence.

Mr. Fleury, as an Anglican, believes it is assumed in the Trinity and the Incarnation; yet some queries might be proposed thereon, which might perchance overtask his judgment. His extraordinary expansiveness of mind notwithstanding, the Rev. man would not, I presume, undertake to fathom the eternity, the immensity, and the simplicity of the Deity; it might not be quite clear to his mind how the immensity of the Godhead could be confined within the narrow limits of a human form;—how a God could lay down his life on the cross;—how three distinct and co-equal Persons could subsist in one undivided essence.

Mr. Fleury, as an Anglican, believes it is assumed in the Trinity and the Incarnation; yet some queries might be proposed thereon, which might perchance overtask his judgment. His extraordinary expansiveness of mind notwithstanding, the Rev. man would not, I presume, undertake to fathom the eternity, the immensity, and the simplicity of the Deity; it might not be quite clear to his mind how the immensity of the Godhead could be confined within the narrow limits of a human form;—how a God could lay down his life on the cross;—how three distinct and co-equal Persons could subsist in one undivided essence.

Mr. Fleury, as an Anglican, believes it is assumed in the Trinity and the Incarnation; yet some queries might be proposed thereon, which might perchance overtask his judgment. His extraordinary expansiveness of mind notwithstanding, the Rev. man would not, I presume, undertake to fathom the eternity, the immensity, and the simplicity of the Deity; it might not be quite clear to his mind how the immensity of the Godhead could be confined within the narrow limits of a human form;—how a God could lay down his life on the cross;—how three distinct and co-equal Persons could subsist in one undivided essence.

Mr. Fleury, as an Anglican, believes it is assumed in the Trinity and the Incarnation; yet some queries might be proposed thereon, which might perchance overtask his judgment. His extraordinary expansiveness of mind notwithstanding, the Rev. man would not, I presume, undertake to fathom the eternity, the immensity, and the simplicity of the Deity; it might not be quite clear to his mind how the immensity of the Godhead could be confined within the narrow limits of a human form;—how a God could lay down his life on the cross;—how three distinct and co-equal Persons could subsist in one undivided essence.

Mr. Fleury, as an Anglican, believes it is assumed in the Trinity and the Incarnation; yet some queries might be proposed thereon, which might perchance overtask his judgment. His extraordinary expansiveness of mind notwithstanding, the Rev. man would not, I presume, undertake to fathom the eternity, the immensity, and the simplicity of the Deity; it might not be quite clear to his mind how the immensity of the Godhead could be confined within the narrow limits of a human form;—how a God could lay down his life on the cross;—how three distinct and co-equal Persons could subsist in one undivided essence.

Mr. Fleury, as an Anglican, believes it is assumed in the Trinity and the Incarnation; yet some queries might be proposed thereon, which might perchance overtask his judgment. His extraordinary expansiveness of mind notwithstanding, the Rev. man would not, I presume, undertake to fathom the eternity, the immensity, and the simplicity of the Deity; it might not be quite clear to his mind how the immensity of the Godhead could be confined within the narrow limits of a human form;—how a God could lay down his life on the cross;—how three distinct and co-equal Persons could subsist in one undivided essence.

Mr. Fleury, as an Anglican, believes it is assumed in the Trinity and the Incarnation; yet some queries might be proposed thereon, which might perchance overtask his judgment. His extraordinary expansiveness of mind notwithstanding, the Rev. man would not, I presume, undertake to fathom the eternity, the immensity, and the simplicity of the Deity; it might not be quite clear to his mind how the immensity of the Godhead could be confined within the narrow limits of a human form;—how a God could lay down his life on the cross;—how three distinct and co-equal Persons could subsist in one undivided essence.

Mr. Fleury, as an Anglican, believes it is assumed in the Trinity and the Incarnation; yet some queries might be proposed thereon, which might perchance overtask his judgment. His extraordinary expansiveness of mind notwithstanding, the Rev. man would not, I presume, undertake to fathom the eternity, the immensity, and the simplicity of the Deity; it might not be quite clear to his mind how the immensity of the Godhead could be confined within the narrow limits of a human form;—how a God could lay down his life on the cross;—how three distinct and co-equal Persons could subsist in one undivided essence.

Mr. Fleury, as an Anglican, believes it is assumed in the Trinity and the Incarnation; yet some queries might be proposed thereon, which might perchance overtask his judgment. His extraordinary expansiveness of mind notwithstanding, the Rev. man would not, I presume, undertake to fathom the eternity, the immensity, and the simplicity of the Deity; it might not be quite clear to his mind how the immensity of the Godhead could be confined within the narrow limits of a human form;—how a God could lay down his life on the cross;—how three distinct and co-equal Persons could subsist in one undivided essence.

labor, and pay no small price; provided they could be avenged on that Church for the brand, she has put upon them; provided they could afflict and humble her by tearing, wolf-like, her lawful children from her bosom. Here is the real animus which inspires the missionary labors of Evangelists, Bible-sellers, Soupers, Swaddlers, Ranters, &c. *hoc genus omne*. It is the spirit of the Devil; but it is a true saying, that God is stronger than Satan.

I am, Mr. Editor, yours respectfully, AN IRISH CATHOLIC.

The following message from the Governor General was transmitted by Atlantic Telegraph:—"To the Right Honorable the Secretary of State for the Colonies, London, England."

"The Governor General of British North America presents his humble duty to the Queen, and respectfully congratulates Her Majesty on the completion of the telegraphic communication between Great Britain and these colonies."

"Toronto, August 16—11 p.m."

FATAL ACCIDENT.—We regret to state that on Tuesday afternoon, as a gentleman was driving through Commissioner Street, in company with Mr. Thomas Hanley, a piano-forte maker, one of the telegraph posts (of the Vermont and Boston Telegraph Co.) suddenly fell, striking both gentlemen, and very dangerously injuring Mr. Hanley—so much so that he was for some time afterwards supposed to be killed. Medical aid having been immediately obtained, and signs of life having manifested themselves, Mr. Hanley was removed to the Nunnery Hospital in St. Joseph Street, where he now lies in a very precarious condition. A few moments previous to the accident the next post South of this one fell, but fortunately injured no one. Both posts were found to have completely rotted away at the base.—We regret to learn that the unfortunate man died at half-past seven.—*Montreal Gazette*.

DESTRUCTION OF THE PRINTING OFFICE OF "LE COURIER DE ST. HYACINTHE."—We learn with much regret the destruction by fire, on the night of the 10th instant, of the Printing Office of *Le Courier de St. Hyacinthe*, at St. Hyacinthe. At the moment when the fire was discovered, one of the persons employed in the office jumped in his fright from the third story into the street. He was unconscious on Thursday morning, but hopes of his recovery are entertained. The building was entirely destroyed, but we are glad to learn that the books and accounts are saved, with part of the printing materials. The property is sufficiently covered by insurance to save the proprietors from loss. Some short time will, we fear, elapse before the publication of the journal can be resumed.

"I have no faith in quack medicines."—Nor have we friendly reader, but that friend of the sick man, the world-renowned Davis' Pain Killer will never fail to relieve pain if applied according to directions, faith or no faith.

Do our ladies and gentlemen wish real luxury for their toilette? If so, purchase a bottle of the "Persian Balm." It is the great luxury of life.

MONTREAL MARKET PRICES. August 17, 1858.

Table with 2 columns: Commodity and Price. Includes items like Flour, Wheat, Oats, Barley, Beans, etc.

Married. On Tuesday, the 17th inst., in the French Cathedral, by the Rev. Mr. O'Donnell, cousin to the bride, Thomas McCready, Esq., to Mary Elizabeth Cecilia Mahoney, only daughter of John Mahoney, Esq., all of this city.

Died. In Montreal, on the 17th inst., Mathew Clarkin, Tailor, aged 52, a native of the County of Wick, Ireland.

P. K.

We clip the following from the Providence General Advertiser Sep. 12, 1857.—At this season of the year, when cholera, cholera morbus, dysentery and other kindred complaints are sure to prevail, everybody should be liberally supplied with Perry Davis' Vegetable Pain Killer. Persons leaving home, whether it be for a day's excursion or a trip to Europe, should be in a condition to place their hands on it at a moment's warning. Many diseases incident to the Summer months, which will prove fatal if not immediately checked, can be promptly cured by one or two doses of the Pain Killer. On more than one occasion have we been relieved of intense suffering by the timely use of the above-named preparation.

THE LADIES OF THIS CONVENT WILL RESUME THE DUTIES OF THEIR BOARDING-SCHOOL on the 1st of September. August 20, 1857.

MRS. O'KREFFE BEGS leave to inform the Parents of the Children committed to her care and the public in general that her English and French Classes will be re-opened on the 20th instant, at No. 15 St. Constant Street, Montreal. Montreal, August 20, 1858.

A LUXURY FOR HOME. IF our readers would have a positive Luxury for the Toilet, purchase a Bottle of the "Persian Balm" for Cleansing the Teeth, Shaving, Champroving, Bathing; Removing Tan, Pimples, Freckles, Sun-marks, and all disagreeable appearances of the skin. It is unequalled. No Traveller should be without this beautiful preparation; as it soothes the Burning sensation of the Skin while Travelling, and renders it soft. No person can have Sore or Chapped Hands, or Face, and use the "Persian Balm" at their Toilet. Try this gem! "Home Luxury." S. S. BLODGETT & Co., Proprietors, Ogdensburg, N. Y. LAMPLAGH & CAMPBELL (Wholesale Agents) Montreal.

FOREIGN INTELLIGENCE

FRANCE.

PARIS, JULY 28th, 1858.—You may remember that in one of my late letters, I insisted upon the activity which the French government were displaying to place their navy upon a most respectable, if not formidable, footing.

long ago told you that the result of Bernard's trial would continue to rankle in the breast of many a Frenchman. That feeling, naturally enough, is still smouldering among the army, wherein it is easy to trace a bitter feeling of hostility against England.

From Trieste, we have a telegram announcing that 200 of the fanatics, implicated in the massacre of Christians at Jeddah, had been arrested.

CHINA.—According to a report addressed to the Emperor on the harbour, roads, and docks of that place, these are capable of receiving 80 ships of the line.

CHERBOURG.—According to a report addressed to the Emperor on the harbour, roads, and docks of that place, these are capable of receiving 80 ships of the line.

CHERBOURG.—According to a report addressed to the Emperor on the harbour, roads, and docks of that place, these are capable of receiving 80 ships of the line.

CHERBOURG.—According to a report addressed to the Emperor on the harbour, roads, and docks of that place, these are capable of receiving 80 ships of the line.

BELGIUM.

The following has been received from Brussels:—"The reception given by our King to the head of

the elder branch of the house of Bourbon has astonished the entire political world in this city. The Count de Chambord has been received as a crowned head, inasmuch as the King never pays a personal visit except to a crowned head.

SWEDEN.

The intolerance and despotism of Sweden is not confined to Catholics. The country which has the audacity to brave public opinion—to insult the great Catholic powers—and above all to call down vengeance from on High, by sentencing to exile those of her subjects who embrace the Catholic religion, is not likely to be sparing of human life.

TURKEY.

The Times' correspondent writes:—"Do not let us flatter ourselves that no outbreak of Mussulman feeling is possible because all Europe would rise against it. The late Indian mutinies may have convinced the most sceptical about the recklessness with which Asiatics follow their impulses, even in the most hopeless of cases—how regiments revolted when all chance of success was over and destruction certain.

From Trieste, we have a telegram announcing that 200 of the fanatics, implicated in the massacre of Christians at Jeddah, had been arrested.

INDIA.

We (Times) have received the following telegrams:—"The capture of Gwalior is confirmed. The enemy lost 27 guns, besides elephants and treasure. The fugitives are said to be hemmed in on all sides by our troops.

As we anticipated last week, the rebels had succeeded in making good their escape from Gwalior, although many of them were overtaken and routed by a force under Brigadier Napier on the day following their defeat at Gwalior.

CHINA.—According to a report addressed to the Emperor on the harbour, roads, and docks of that place, these are capable of receiving 80 ships of the line.

CHERBOURG.—According to a report addressed to the Emperor on the harbour, roads, and docks of that place, these are capable of receiving 80 ships of the line.

CHERBOURG.—According to a report addressed to the Emperor on the harbour, roads, and docks of that place, these are capable of receiving 80 ships of the line.

are overrun by rebels and bandashes, who move about as they please, marking their course by plunder and destruction of property, and setting at defiance every attempt to restore order and tranquillity. Indigo factories, public and private bungalows, and railway depots have been burned, and we are thankful that these deeds have not been accompanied by the murder of Europeans, though doubtless, not for want of inclination on the part of the rebels; but want of opportunity. It will be seen that our troops have again been engaged on several occasions with the enemy, and although in each instance perfectly successful, yet the majority of the rebels have as usual managed to escape.

"Next to the affair at Gwalior, the publication of the despatch rebuking the Oude proclamation creates the most excitement. The popular hatred of the Governor-General has in no degree diminished. In spite, however, of this, the publication of the despatch is unequivocally condemned. It is considered almost an act of treachery, and Lord Ellenborough is declared on all hands to have gained nothing either in judgment or in courtesy since he quitted India. The following passage from the Friend of India, a journal which disbelieves in Lord Canning, and condemned the Oude proclamation, expresses the universal feeling:—

Thus far the President appears to have fulfilled his duty well. He had mitigated without recalling the obnoxious menace. He had expressed in terms not to be mistaken the disapproval of Her Majesty. He had hinted not ambiguously at the policy which must hereafter be followed with the landholders of Oude, but Nature, who has bestowed upon Lord Ellenborough no stinted measure of her choicest gifts, has denied him the minor attributes of prudence and good taste. He has inserted in the despatch words condemning the annexation of Oude, and though as out of place as a diatribe against Hengist, they were in the Secret Committee at least simply silly. Secrecy is not in the character of the intellectual charlatan. The paper was shown to Mr. Bright, was hawked about over the clubs, and at last published for both Houses. A proceeding more thoroughly opposed to all maxims of policy, to the most common and necessary etiquette of Governments, we never remember to have seen. We utterly abominate the Oude proclamation. It is to us the most perfect example of what Arthur Helps is wont to call the tyranny of weakness. An official condemnation was required, but no sooner than that condemnation should be published we would have endured another year of administrative anarchy. The publication is a direct attack, not on Lord Canning, which matters nothing, but on the authority of the Governor-General, which is essential to the empire. It proclaims at once to every native that a menace or a promise from the Governor-General for good or for evil is not to be absolutely sacred? The natives distrust our proclamations already. Liars themselves, they believe official words to be only instruments to conceal official thought. Lord Ellenborough has contrived to add one additional distrust—to prove that, even when true, the words may be ineffectual. As for the evil so much dwelt on in England of telling the Oude men they are patriots, it is little in comparison. The Sepoys do not fight for patriotism, or the landholders either. They think themselves already in the right, and no approval uttered by a Kafir Peer is likely to increase much the happy quiescence of their consciences. But the evil of publicly upsetting such an order of teaching men in arms that the menaces of their rulers are mere talk, cannot be exaggerated. Nor, to revert to the personal aspect of the question, can we perceive the manliness of publishing such a censure, while declining the responsibility of recall. The Oude proclamation was ground sufficient for the removal of Lord Canning. It would have been ground sufficient for the removal of his father. But, gladly as we should hail the accession of Sir John Lawrence to supreme power, we cannot, as Englishmen, commend the man who, afraid to dismiss a servant insults him into resignation. Lord Canning may hold on in spite of the despatch, but his intention is as manifest as its impudence.

CHINA.

The Hongkong Register of June 1st gives the following account of the successful operations at the mouth of the Peiho:—

"The mouth of the Peiho is defended by forts on each bank, about a mile and a half from the upper edge of the bar, which averages from a half to three-quarters of a mile in width. Beyond this and about four miles and a half distant lay the larger ships.—On the evening of the 19th all preparations were made for the attack by the gunboats and ships lying inside the bar. At seven a.m. Captain Hall, of the Calcutta, pulled in and desired the forts to surrender, telling them if the flags were hauled down by nine a.m. the forts would be taken possession of peacefully; if the flags were not hauled down, firing would commence, and the forts be captured by force. Nine o'clock came, but with no sign of surrender, and another hour was given them. The two admirals were on board the gunboat Slaney, with the English and French pennants flying. The Cormorant, which was the leading ship of the attack, had been lying close up the forts on the right bank of the river, and the people of the forts had been observed training their guns on her. At ten a.m. the flag of battle was hoisted by all the gunboats and steamers along the line, with the exception of the Cormorant, which ran up the French flag, almost at the same moment running her anchor up to her bows, and getting under weigh. On her deck were only to be seen three solitary individuals, the Captain, Soumarez, the master conning the ship, and the steersman, the men lying down at their quarters. She gradually edged over towards the forts on the right bank, running past them in beautiful style, fired upon as she passed each fort hulled ten times; but, owing to closing so much on the forts, their shot, for the most part, passed over her without doing damage. After passing them she ran over to the left shore, and, running into the mud with her broadside to the forts on that side, commenced the action. She was followed by two French gunboats and the Nimrod, which latter vessel came to the assistance of her comrade. The different gunboats took up their stations, and as they fell into them opened fire with precision. After about an hour's cannonading, to which the Chinese reply was quick but ineffective, the Slaney, with the admirals on board, ran straight up through the fire, towing the attacking columns under Sir F. Nicholson, of the Pique, and Opossum towing another party under Captain Hall. The French supplied an attacking party for the forts on the right bank. The boats pushed off and the men were soon on shore. Then followed the usual scene—the Chinese bolted, and the French attack being made quick, a mine was sprung which caused them considerable loss. The forts on the left bank were taken by the British without much loss, although mines were also exploded on their advance, by the bursting of one of which the carpenter of the Calcutta and two seamen were killed. In about an hour and forty minutes we were in possession of all the forts at the mouth of the river. The admiral then proceeded on board the Cormorant, while Admiral de Genouilly went on board one of his gunboats. At this time a mass of flames from a number of firecrackers was observed drifting round a point of land higher up; by some mis-

management, the rats were allowed to go too far over to the right bank, and there the leading rats speedily grounded, while the others were helped into a position by the boats of the fleet.—Had they taken the right direction, the Cormorant would have had a narrow squeak, as she was rather tight in the mud. Sir Michael, leaving the Cormorant, returned to the Slaney, but Admiral de Genouilly continued on board his gunboat. The Slaney and Cormorant, with other gunboats, steamed up to attack a large fort mounting thirty-one guns, situated round the bend of the river, while the Nimrod was left to direct her fire at the fort over the spit of ground. In a short time this fell into our hands, and in about two hours and a half from the commencement of the attack the action had ceased by the capture of all the forts.

"We are happy to say the loss on our side was very slight. Only one officer, the master of the Opossum, being severely wounded by a shot in the side and thigh. We have no exact or reliable particulars of the loss on the British side, but do not hear that it exceeds twenty-five killed and wounded. Our allies, we are sorry to say, owing to the explosion of a mine, suffered more severely, fifteen men, it is said, being killed and forty men wounded; some of the latter dreadfully burnt and torn by the explosion. Among the killed are four lieutenants. One, the first of the Fusée, was cut in two by a shot; another had his cap knocked off by a shot, on which he exclaimed—"I am lucky to-day; but immediately fell down dead, without the mark of any wound on his person.

"The Chinese stuck to their guns manfully, and there were the usual acts of self-sacrifice. One blue-button mandarin was found by the French in the fort which they had captured, dead, beside a gun, having cut his throat; and in the assault on the highest fort of 31 guns, a mandarin jumped out and charged the party single-handed. The officers did all they could to prevent him being killed, but one of the men on the flanks, at some distance, shot him through the neck, and killed him, to the regret of those near, who admired his brave action. About 98 guns were captured, 68 of which were brass or composition metal. Some were 8-inch guns, but we believe they had none of the usual appliances of sights. The loss of the Chinese is supposed to have been very heavy, as the firing was very accurate, the shells bursting with great precision in the embrasures. The Chinese fired grape, and even attempted shells, but as their fuse was only a piece of common slowmatch, the shell generally burst close to the gun.

"Next day, the 21st, a mandarin went off to the Russian ambassador, who has been acting in conjunction with Mr. Reed, as a mediator between the parties. Count Pontiatine went with him to the French admiral, but it was some time before they could persuade him to go and see Sir Michael; eventually he did so, and asked for three days' truce. Sir Michael told him he could not give him an hour's truce, as they had given plenty of time, and that he certainly should at once proceed to Tientsin with all his force. The unfortunate mandarin went away considerably crest-fallen. We understand the admiral intends to do much the same as at Canton, securing the river at different points by anchoring a steamer. The river to Tientsin is of sufficient depth for the largest ships now over the bar, but above Tientsin to Pekin, a distance of eighty miles, the water is said to be very shallow, boats drawing more than five feet not being able to ascend.

"It is said that it was Lord Elgin's intention to push on at once to Pekin, and only in that city negotiate for the effective carrying out of which idea he has sent down for reinforcements. Where they are to come from is by no means clear, looking to the safety of the colony and the Canton garrison.

The London Times thus admirably vindicates the philanthropic cant of the day:—

The Howards and Baxtons, and Frys and Sarah Martins of our day are not struggling martyrs sustained by their own zeal. They rejoice in comfortable salaries and print their own good deeds at the public cost. Philanthropy has now become a profession. The glory is less, but the supply is greater. In the days of amateur philanthropy we were a very cruel people. Gentlemen used to arrange parties of pleasure to Bridewell on Court days for the purpose of seeing the wretched women who beat hemp there whipped. Judges who came back from circuit without having hanged the average number of pot-stealers, Gipsy haunters, or twig-cutters, or who had spared some child from the gallows because he was too light to hang without putting stones in pockets, were received with jeers by their brethren in Surjeants' Hall and nicknamed "Mr. Justice Mildman" and "Mr. Baron Softheart." Lean and yellow culprits, as Macaulay tells us, brought with them from their cells to the dock an atmosphere of stench and pestilence which averaged them upon society incarnate, in the bench, the bar, the jury, and the audience. A memorial of the gaol fever still survives in the disinfecting herbs wherewith the Old Bailey is strewn; but the precaution is all unnecessary. The chances are that the prisoner is the cleanest and the strongest and the healthiest man in court—in full possession of what the cynical Frenchman declared to be the highest requisites for happiness,—a good stomach and a bad heart. A restless and sensitive compassion has long since succeeded to a savage enjoyment of suffering. It is 15 years since Captain Macconchie began to regale his convicts on the Queen's birthday with fresh pork, weak punch, and a play in the evening. After a reasonable interval Archbishop Whately was able to compile a catalogue of criminals who had committed crimes on purpose to be transported. A captive housebreaker became more interesting than a well-taught parrot. Benevolent visiting magistrates never failed to interrogate him in private, expressing a hope that the beef was good, and that he was not overworked. Philanthropic ladies took their pastime in the prisons, and were importunate with the Governor to show them "interesting cases." Amateurs in crime obtained a muster of the prisoners, and called on boys who had been three times in prison to stand up; then boys who had been four times in prison; then those five times. The six times imprisoned were doubtless as proud of their convictions as a veteran of his clasp, and the youngsters envied them their honourable experience. The stocks have been fortunately dissolved, or processions of young ladies would probably go forth to crown the victim with a garland, and to hold roses under his captive nose. The pillory has been forbidden, otherwise a cordon of philanthropists would draw round to save the feelings of the criminal by screening him from the public gaze, and also to intercept any unsavoury missile thrown by some unregenerate antiquary mindful of old customs.

The annual reports of our professional philanthropists—the Inspectors of Prisons—gives us opportunity to glance from time to time at the working of our new system. One of these has just appeared. We can recommend it to all our philanthropic readers as a book which must afford them almost unalloyed pleasure. It will be found a gentle sedative after reading of the hard fare, the heavy labour, the consuming heat, the stiff stocks, and the overwhelming accoutrements which are wearing out the lives of our soldiers in India. It will be comfortable to be able to reflect that one class at least of our countrymen is well housed and well fed, clothed and bedded with unexceptionable warmth and cleanliness, put to no heavy or unprofitable labour, and made as fat and as strong as possible, in order that they may, at the expiration of a defined period, return to their usual avocations in the highest condition of efficiency. A happy country has a dull history; and for the same reason there is in these reports a certain tediousness, arising from uniformity and repetition. Of Reading Gaol we are pleased to read that the inmates have food of good quality, clothing and bedding in good order, no severe labour, punishments

but few and light in degree, porter and extra meat being given to the prisoners. (Should appear to be leisure; when they leave their prison, they receive presents of books, and are put into good employment, or supplied with money to enable them to wait for it.) Buckingham's Borough Gaol is rather more select in its character, but is not an intelligible residence. The inmates have 24 ounces of bread and three pints of gruel every day, with an addition of 1 lb. of meat and 1 lb. of potatoes twice a week. "Sickness," the Inspector remarks, "must be rare, as only one case is recorded in the surgeon's journal." The great defect in the Buckingham Gaol which afflicts the humane mind of the Inspector is that there is no artificial ventilation there. Taken in connexion with the surgeon's journal we think the Inspector has at least reported one important fact. The only ill-used people in Buckingham Gaol appear to be the gaoler, the chaplain, the surgeon, and the matron, "whose united salaries amount to £20 annually." Abingdon Gaol shelters a not uncomformable community of 24 men and 8 women. The food and clothing are excellent. There is a good school-room, laundry, washhouse, bathroom, a library with books of travels, natural history, &c. The cells (parlours) are of good size, and as well ventilated as they can be by natural ventilation; but, alas! here also there is no artificial ventilation. It is said to be obliged to add that in one respect some of the worst of the Abingdon prisoners are treated almost as ill as the best of our soldiers and sailors,—none of them, except only the debtors, are allowed sheets! The Inspector is naturally indignant at the contempt of health, cleanliness, and economy evinced by this inattention. However, as the Abingdon prisoners consume an expenditure of £41 9s. 1d. per head, or nearly twice the amount which is paid to an honest family for their labour, it is probable that the interests of philanthropy are not, upon the whole, much neglected. The comforts of our caged criminal community, so far as these consist of food, clothing, and medicine, appear to be uniformly well attended to in all the prisons. The grievances, however, vary. In Exeter Gaol they had actually cropped the prisoners' hair, almost like a soldier's; the Inspector, however, stopped this enormity, and the Exeter prisoners are doubtless growing the most fascinating mustachios. In Gloucester County Gaol and in Hertford County Gaol there is positively no church music. Dr. Perry complains that the service is not "attractive" to the prisoners, and reiterates his declaration that some musical instrument is much required to lead the psalmody, and "relieve the tedium of the prayers." At Clerkenwell and in the Surrey County Gaol the prisoners are in want of "something to do." Some light amusing work is recommended, avoiding, however, the example of those ruffianly people at Southampton who have actually put their prisoners to hard labour. Having stopped the hair-cropping, we only want the organ and choir, the artificial ventilation, and the light amusing labour, or rather pastime, and we shall have our prisons as Dr. Perry would wish them to be.

When we read these mawkish reports we are almost tempted to regret the "Little East" of old times, for we search in vain for any sign that these costly prisons are places of punishment. Dr. Perry and all his class of official philanthropists are useful people in their way, and they act in accordance with their instincts in seeing nothing beyond their own sphere. We have set them to valet tyroes, and they do their work with zeal; there is no fault to be found with them. It is utterly folly, however, to allow these people turn what should be a place of punishment into a Castle of Indolence. Justice to the honest man requires that the thief should have hard labour, and uncomformable labour, and plenty of it, and hard food, enough to maintain health, but no more. We should like to take the Prison Inspectors who talk to us of linen sheets, and artificial ventilation, and choral services, to see how our soldiers and sailors live, and then to descend on the pets of chaplains and Prison Inspectors. Nothing can be more demoralizing to a country than to make the criminals objects of envy to the honest classes, but you may add a bitter sense of injustice to the feeling of envy if you make the criminal a compulsory pensionary upon the industry of the labourer. Compassion, like all other qualities, should be under the control of reason, both in its choice of object and in the extent of its operation. If you intercept the penalty you perpetuate the crime.

UNITED STATES.

THE DEFAULTING SUNDAY SCHOOL AGENT.—Mr. Fred. W. Porter, the defaulting agent of the Sunday School Union, whose fall made such a sensation a short time since, has at length made a full and complete confession of the great wrong he has done.—He stood very high in the Society and in the church, and he was almost the last man who would have been suspected of so foul a deed. In a letter recently laid before the Board of the Sunday School Union, he has made a complete confession. He began his wrong-doing nineteen years ago! The plan was the same that he pursued to the last. His temptations began with the Mulberry and Silkworm speculation, nineteen years ago, and under the garb of religion he has for that long time carried on his dishonest plans. He allows that at the start he knew it was wrong; but he hoped to be able to meet the notes as they matured. But he was unable to do so: he was compelled to renew his notes and pay a heavy bonus. Thus, for nineteen years he has been treading the thorny path of sin, praised for virtues that he knew he did not possess, and taking of the sacrament, which, according to his own professed faith, was adding damnation to himself with each unworthy reception. He defrauded the Society out of over \$80,000; but the Philadelphia broker, who aided him to the dishonest gain paid all the notes that his name was on, and the loss was lessened nearly 40,000.—Mr. Porter confesses that in the nineteen years of his fraud, he had used the name of the Society to the large amount of \$600,000 by rewards and re-issues. No wonder he is a sick man, one whom, if the laws does not reach, the grave will soon cover up.—Nineteen years of fraud and crime, and perpetrated in the name of religion—with despair looking him in the face—exposure waiting for him at the corner of each street with remorse gnawing at his heart—and the worm that dies not hastening to his rest! Mr. Porter's confession will soon be made public.—N. Y. Correspondence of the Boston Journal.

SUBJECT OF A FREE LOVER.—DYING WITH A CURSE ON HIS LIPS.—We have already announced the death by suicide of a young man named Charles Latch, at Berlin Heights, Ohio. After firing the fatal shot he kept on uttering a perfect tirade of blasphemy until the death rattle choked his utterance. Among other things he said:—"I unite my protest against and I utter my curse upon marriage! And I curse religion! And I curse God! The Father-monster! Most of you will only think of me as having 'passed on to a happier sphere'; but I see no existence beyond, and I think I know what death will be to me, and I welcome the 'great gate of silence,' which the Universe has in store for its abnormal child! I die—as I have lived—alone! Farewell!"—Banner of Liberty.

ANCIENT PREACHING.—Mr. Trumbull, of the Connecticut Historical Society, has been looking over a collection of sermons, nearly three hundred years old. He notices the habit of preaching many successive discourses, sometimes twenty-five, from the same text. A chaplain of Cromwell's army preached eight hours upon the word "Pomegranate," taken from the description of the priestly robes of Israel.—He said he would proceed to unfold the divine truth contained therein, seed by seed. After discoursing eight hours, he postponed the remainder to the next day. We heard of a modern preacher once, who might have been a descendant of the latter, who announced that his subject naturally divided itself into nineteen heads, but for the sake of brevity, he should reduce it down to eighteen!—Colonial Presbyterianian.

ANOTHER OBERGEMAN CONVICTED OF MURDER.—The Rev. Preston Turley has been convicted before the Circuit Court of Kanawha county, Virginia, of the murder of his wife. His wife's name is to be hung. His wife had been one of the best of women, and is said to have been connected. The killing was effected by placing a rope around her neck, and choking her to death. He then threw the body into the river. It was an aggravated case—a wife murdered by her husband, in her own bed, by the side of her little bed, in the silent hour of night; and the pulsations of her heart scarcely ceased beating, when it was by the confessions of the same husband, consigned by him to the depths of Coal River, and its waters by him to conceal the dark deed—and all this for the sake of a woman. These facts were proven by a chain of exceedingly strong testimony, and by his own admissions. Under these circumstances, his nearest friends cannot but admit the justness of the verdict, and acknowledge the supremacy of the law.

ANTIQUITIES IN THE LAKE SUPERIOR MINES.—We were shown by the Rev. Dr. Duffield, a few days since, a specimen of a miner's skin, taken from an ancient working near the Quincy Mine at Portage Lake, Lake Superior. The peculiar interest attaching to this relic is not in its appearance, but in its great antiquity. It was found at the bottom of an excavation about six feet in depth, which in the lapse of time, had become filled with vegetable mould. The excavation in this manner having acquired a level with the surface of the surrounding soil, a pine tree had sprung up and grown to a great size, which, upon being cut, showed by its consecutive circles the great age of four hundred years. If it were possible to number the years that it would require to fill an excavation of six feet with nothing but decaying vegetable matter, we might approximate to the age of this wonderful piece of wood. An idea can be formed, however, by imagining how long it would take a certain surface to become covered with a spontaneous growth of grass or shrubs; then allow this growth to die from the severity of the climate, sterility of the soil, or any other cause, and go to decay, to impart, by its own decomposition, an enriching influence to the soil, upon which shall spring up another similar growth, to follow the former to decay, and so on till these successive growths and decayings shall have formed a soil of six feet in depth. Then add to this the age of the tree that was found growing upon the surface—four hundred years—and you have the same perception of the length of time that this insignificant stick has lain hidden from men's eyes. When found it was surrounded by other similar sticks, together with the rude chisels and the whetstones of the ancient miners. The other sticks fell to pieces upon being handled, but this one was preserved from decay by having been charred. It is between three and four feet in length and about four inches square. It is made of pine wood, and is so dried that its weight will not exceed a couple of pounds. It is supposed that these sticks were used by the ancient miners in raising the blocks of copper to the surface of the ground.—Det Free Press.

Subjoined is a bill of performance, extracted from an American journal.—Just opened, with 100,000 Curiosities and performance in lecture Room, among which may be found Too Live Boa Constrictors, Mail and Femal. Also, a Stripped Algora, stuff, Besides, a Pair of Shuttle Cocks and One Shuttle Hen—Alive. End of Part One. Comic Song, "The Porcelain Beetle"—Mr. Mullet. Live Injun on the Stack Wire. Live Injun—Mr. Mullet. Obligations on the Cornucopia by Signor Vermeicelli. Signor Vermeicelli—Mr. Mullet. In the course of the evening will be an exhibition of Exhalation Gas, upon a Laffin Highena! Laffin Highena—Mr. Mullet. Part Two. Bey of Napels illuminated by Bendola Lites. The lava gushes down. Through the smoke is seen the city in a state of conflagration. The last family. "What is our parents'?" A red hot stone of elevating mass weight falls unto'em. The bear headed father falls scentless before the statue of the Virgin. Demagog! Bengal Tiger! Spotted Leprosy. Great Moral Spectacle of Mount Vesuvius! Part One Seen opens Distant Moon, view of the Bay of Napels. A thin smoke rises. It is the beginning of the Erection. The Napels folk begin to travel. Yaller fire, followed by silent thunder. Awful conformation. Sumthin rambles. It is the mounting preparin' to vomit. They call upon the Fire Department. It's no use. Flight of stool pigeons. A cloud of impenetrable smoke hangs over the fated city, through which the Napels are seen makin' tracks. Awful explosion of bulbs, kurbs, fornicque's, spin wheels, serpentes, and fourloun spirals. The whole to conclude with a Grand Shakspearean Pyromagnetic Display of Firewurx! During the Performance a No of Popular Arts will be performed on the Scotch Fiddle and Bagpipes, by a Real Highlander. Real Highlander—Mr. Mullet. Any boy making a muss will be injected at once. As the Museum is Temperance, no drinkin' aloud, but any one will find the best of lickers in the Sloop below.

ARRANGEMENTS OF THE LIVER AND STOMACH. Should at once be attended to. HOOFLAND'S GERMAN BITTERS, prepared by Dr. C. M. Jackson, Philadelphia Pa., and sold by druggists and dealers in medicines, everywhere, will cure all diseases arising from a disordered Liver or Stomach. For Sale by all the druggists in Montreal.

PROSPECTUS. ACADEMY OF THE SACRED HEART. SAULT AU RECOLLET, NEAR MONTREAL, CANADA EAST.

THIS Institution embraces in its plan of education every means requisite for forming young persons to virtue and to the knowledge of those branches of science becoming their sex. The food is wholesome and abundant. Nothing is neglected that can contribute to the acquisition of habits of neatness, order, politeness, and propriety of deportment. TERMS: Board and tuition for the scholastic year. \$100. Paper, pens, books, &c., &c. 10. Music lessons and use of Piano. 40. Drawing and Painting. 24. Italian. 24. (All payable quarterly, in advance.) Each pupil will pay, on entrance, for use of desk and bed, \$5. Should bedding, &c., be furnished by the Academy, the charge will be \$10 per annum. Physicians' fees, postage, &c., are charged to the parents. Should a pupil be withdrawn before the close of a quarter, unless for some very urgent reasons, no deduction will be made. Thursday is the only day upon which the pupils will be permitted to receive visits. The annual vacation is of six weeks. There will be a charge of \$15 for those pupils who remain at the Academy during that time. Each pupil should be provided with one black and one white uniform dress; one white and one black plain bobbinet veil; six toilet and six table napkins; one straw bed, one hair mattress, one pillow, three pairs of sheets; knife and fork; a large and small spoon; a goblet; work-box; and dressing-box.

MONTREAL MODEL SCHOOL. 19 & 21 COTE STREET. THE Duties of this SCHOOL will be RESUMED on THURSDAY, 12th instant, at NINE o'clock, A.M.—Terms moderate. For particulars, apply to the Principal. August 10. W. DORAN, Principal.

TO THE INDEPENDENT ELECTORS OF THE DIVISION OF ALMA. GENTLEMEN— AS you will soon be called upon to exercise the Elective Franchise, in selecting a person to represent you in the Legislative Council, and having been honored with the urgent solicitations of a very large and influential number of the Electors of this Division, requesting me that I would allow myself to be nominated as a Candidate—I have consented; and trusting to your intelligence and independence, now appear before you, formally soliciting your support. Should I consult my own private interests alone, I should certainly decline accepting the candidature; but the reasons which have been urged, and the recognised necessity which exists for practical representatives of the commercial interests of the country, in our Legislative bodies, render it imperative upon me to lay aside all private considerations, and yield myself to the guidance of the dictates of my convictions of duty.

Born and educated amongst you, my sympathies, sentiments, associations, and interests, are identified with yours, and are a guarantee to a large extent, that your interests and opinions will be faithfully represented by me, should I be elected your Representative. But when a man comes before his fellow-citizens, or suffers himself to be brought forward by others, claiming their suffrages, it is justly expected that his principles and views should be made known as fully as possible, in order that the electors may be guided in their choice, by principles, and not personal considerations. Holding these views, and also in obedience to custom, I have now to lay before you my reasons for asking your suffrages, at the approaching election, to represent you in the Legislative Council. My name has, for some months past, been before you as a probable Candidate, and there are very few amongst you who have not been cognisant of the fact. There has been ample opportunity therefore to make yourselves acquainted with my antecedents, character, &c., and thus prepare the way for action on your part, in reference to the more formal course now taken by me, either to pronounce in favor or against my pretensions. My reasons for appearing before you and asking your suffrages may be expressed by the comprehensive term "Commercial." Agriculture, Manufactures, and Commerce are inseparably connected in their bearing upon the material prosperity of the country; but the two first named occupy the most important position, inasmuch as without production no commerce would exist. It is believed, and I coincide with those who entertain that opinion, that there is a deficiency of practical representation of the above-named interests. We have had a large share of experimentalising legislation, (if I may so term it) bearing upon our sources of material prosperity; and it is much to be regretted that no definite policy has prevailed, as nothing so retards the placement of capital, so necessary to the erection of large manufacturing, and the engagement in large commercial transactions, as uncertainty in regard to the fiscal policy of the country. If the subjects of "Free Trade" and "Protection" were to be fully discussed, not as abstract theories, but as applicable to the circumstances of the country and a definite policy decided upon, there is no doubt that much good would result. I do not hesitate to announce it as my settled conviction that "Free Trade," being the normal condition of Commerce, is better calculated to develop the resources of the various countries of the world, than the imposition of restrictions involved in a protective theory—provided such a policy were adopted throughout the world. But it is conceded by the advocates of both theories, that our position, in reference to revenue and other countries, is such as to render our adoption of the "Free Trade" policy in its integrity impossible; and a compromise between the two opposite theories, called "Incidental Protection," has hitherto received approval; but that policy is so uncertain in its duration, and variable in its details, that it has given rise to many evils which might, perhaps, have been avoided. My opinion is, that our position in reference to other countries, more particularly the neighboring Republic, eminently a commercial country, and with which the large majority of our commercial transactions are undoubtedly occurring, is such as to render it advisable to adopt a system of reciprocity of duties; or, in other words, assimilate our Customs Tariff to that of the United States, in so far as it affects such articles as, or can be, advantageously produced in Canada: such reciprocity of duties, or assimilation of Tariff, to be the well understood fiscal policy of the country, extending even to perfect Free Trade, whenever the United States chooses to adopt such a policy. I do not stop here to enquire how far such a policy on our part would meet the approval of the Imperial Government, or how far our Constitution would allow us to proceed in such a direction; fully believing that any difficulties which may possibly exist, could be overcome. My political position is one strictly independent of either party of the parties known as Ministerialists and Oppositionists; and should I be elected, I shall occupy an independent position; prepared to do my duty to my constituents and the country, without reference to whatever party may occupy the Treasury benches, not lending my vote or influence to factious movements of any kind. There is one great question before the country, upon which it is incumbent on me to declare my views—viz., the question of "Representation based upon Population." On looking back from the Union of Upper and Lower Canada to the passage of the Act changing the Constitution of the Legislative Council in 1854, we find that the principle of Federalism, or perfect equality of the two Provinces, has been the basis of the Constitution and all political changes and arrangements which have been made; hence the question of Representation based upon Population, involves a total change of the Constitution; and however correct in the abstract that mode of Representation may be, it certainly is not applicable to our circumstances and political position. I am in favor of the most perfect equality of rights, privileges, and immunities of all classes, in reference to Educational and Religious convictions; and pledge myself to use my influence and vote, if elected, in favor of any class who may be found not in the full enjoyment of such equality of rights. I am opposed to all Secret-Political-Religious Societies. You are aware of the prominent part which I have taken in reference to the Extension of the Harbor in Montreal, and the erection of Docks by means of a Canal debouching at Hochelaga Bay; and in opposition to the plan locating such works at Pointe St. Charles. I shall continue my exertions to that end, and spare no pains to accomplish the object in view. I have the honor to be, Gentlemen, Your most obedient servant, ASHLEY HIBBARD.

WANTED. A TEACHER who has had four years' experience under the Board of Education, in Ireland, is desirous of obtaining a situation in the above capacity. Address "G," True Witness.

REMOVAL. JOHN PHELAN, GROCER, HAS REMOVED TO 43 NOTRE DAME STREET, the Store lately occupied by Mr. Berthelot, and opposite to Dr. Picault, where he will keep a Stock of the best Tea, Coffee, Sugar, Wines, Brandy, &c., and all other articles [required] at the lowest prices. JOHN PHELAN.

TO THE FREE AND INDEPENDENT ELECTORS OF THE ELECTORAL DIVISION OF ALMA. FELLOW-CITIZENS— Having been requested by a great many of you to solicit the mandate of the Electors of the flourishing Electoral Division of Alma, I consider that to decline would be a lack of patriotism on my part, and that it is my duty to try and make myself useful to my countrymen; I therefore demand your suffrages with that confidence which arises from the intimate acquaintance I have of the patriotism which animates a great many among you—confidence which is enhanced by the circumstance that my interests are identical with yours; for besides being a proprietor in the country, I am possessed likewise of extensive property situate at the City in the Wards interested in the contest engaged.

I do not come forward as a party man, but as a man entirely independent. I am altogether free. I do not want to solicit any favor from Government, and have nothing to expect from any administration whatsoever. I might abstain presently from expounding political principles, as they are known to the majority of you, nevertheless I feel bound to set forth my views on the most important measures. Being a farmer myself, I shall do all in my power for the improvement and encouragement of agriculture which is the source of the prosperity of this country. Trade is in a prosperous condition. Owing to the works executed in the Gulf and Lake St. Peter, and those projected at Hochelaga, it cannot fail to attract all the product of the West; such a great cause of prosperity will obtain my attention. Need I tell you that our national industry will be the object of my assiduous care? I shall endeavor to favour our home manufactures and industrial enterprise: for no one derives more benefit therefrom than the farmer. The colonisation of our secular forest, colonisation destined to stay the tide of emigration of our youth towards foreign countries, shall not be the least object of my Legislative duties. To the cause of education I shall devote my constant solicitude. Useless to say that I am opposed and will ever be strongly opposed to the mixed school system. I shall ever be an indefatigable adversary of Representation based on the respective Population of the two sections of this Province. Such are, Fellow-Countrymen, my views on those important measures of public interest—questions of considerable moment on the solution of which greatly depends the prosperity of our common country. I have the honor to be, Jos. F. ARMAND. Riviere des Prairies, July 26, 1858.

THE undersigned, wishing to dispose of his Business, offers for Sale, his CIRCULATING LIBRARY, of over ONE THOUSAND VOLUMES, with his STOCK IN TRADE, and the Lease of the Eligible Stand he now occupies, on terms that would be very advantageous to an active young man desirous of embarking in the book and Stationary line. For particulars apply to JAMES FLYNN, 163 McGill Street.

MONTREAL ACADEMY, BONAVENTURE BUILDING. THIS Institution, the business of which will commence on MONDAY, 2nd August, will be conducted under the conjoint management of Mr. MICHAEL CHARLES HEALY, (late Head-Master of Aylmer Academy,) and Mr. PIERCE FITZGERALD, (Fellow Graduate of the Meath Diocesan Seminary for the Royal College, Maynooth.) The Course of Instruction embraces:— English in all its departments; the Greek and Latin Classics; the French Language; Ancient and Modern History; Arithmetic, (Theoretical and Mental); Book-keeping; Mathematics, (Pure and Mixed); the Use of the Globes, and the Natural Sciences. HOURS OF ATTENDANCE.—From 9 o'clock till 12, A.M., and from 1 till 4, P.M. Terms made known on application at the School Rooms.

A NEW SCHOOL OPENED, AT 109 Wellington Street, Montreal. MISS M. LAWLER WOULD respectfully announce to her friends and the public that she has just opened a School at the above place, and hopes from her experience and capacity to obtain a share of their patronage; assiduity will not be wanting on her part to insure the progress of her pupils. Her course comprises all the various elementary branches of an English education, with music. Terms moderate, and may be known personally at her School, during the hours of attendance.

COLLEGE OF REGIOPOLIS, KINGSTON, C.W. Under the Immediate Supervision of the Right Rev. E. J. Huron, Bishop of Kingston. THE above Institution, situated in one of the most agreeable and healthful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The Course of instruction will include a complete Classical and Commercial Education. Particular attention will be given to the French and English languages. A large and well selected Library will be Open to the Pupils. TERMS: Board and Tuition, \$100 per Annum (payable half-yearly in Advance.) Use of Library during stay, \$2. The Annual Session commences on the 1st September, and ends on the First Thursday of July. July 21st, 1858.

MONTREAL EYE AND EAR HOSPITAL, by DR. HOWARD, Oculist and Aurist, 132 CRAIG STREET, AND 39 FORTIFICATION LANE. Dr. Howard's Private Surgery in the same building. Hours of consultation Every Day from TEN A.M. to SIX P.M. Montreal, June 24, 1858.

ROBERT PATTON, 229 Notre Dame Street, BEGS to return his sincere thanks to his numerous Customers, and the Public in general, for the very liberal patronage he has received for the last three years; and hopes, by strict attention to business, to receive a continuance of the same. R. P., having a large and neat assortment of Boots and Shoes, solicits an inspection of the same, which he will sell at a moderate price.

NEW BOOKS AND NEW EDITIONS, JUST RECEIVED AT SADLIERS' CHEAP CASH BOOK STORE: Rome, its Ruler, and its Institutions. By John Francis Maguire, M.P. Royal 12mo. 480 pages. \$1.25. 16th, 17th, 18th Vols. Popular Library. Life and Labors of St. Vincent De Paul; a new, complete, and careful Biography. By H. Bedford, Esq. Alice Sherwin; A Historical Tale of the Days of Sir Thomas Moore. 12mo. TALES AND ROMANCES Of Hendrik Conscience, the Celebrated Belgian Novelist. Just Published in 6 Vols. demi 8vo., embellished with neat Frontispieces, and Vignette Title Pages—cloth, 75c. each: I. The Curse of the Village; the Happiness of being Rich; and Blind Rosa. II. The Lion of Flanders; or, the Battle of the Golden Spurs. III. Count Hugo of Craenhove; Wooden Clara; and the Village Inn Keeper. IV. Veva; or, the War of the Peasants; and the Consort. V. The Miser; Ricketicketack; and the Poor Gentleman. VI. The Demon of Gold. The Convert; or, Leaves from my experience. By O. A. Brownson, LL.D. 1.25 The Foot of the Cross; or, the Sorrows of Mary. By Father Faber. 75 The Creator and Creature. By do. 75 Growth in Holiness. By do. 75 The Blessed Sacrament. By do. 75 All for Jesus. By do. 75 The Flower Basket; A Tale. By Canon Schmidt. 38 Brownson's Essays, (new Edition), 1.25 Balme's Fundamental Philosophy, (Second Edition) 2 vols., 3.50 Blakes and Flanagan's. A Tale of Irish Life in the United States. By Mrs. J. Sadlier, 75 History of the Life and Pontificate of Pius VI. The Hospital Sister. A Tale. 37½ Sylva. A Tale. By the Author of Loranzo, 50 The Boyhood of Great Painters, 2 vols., 75 Do. " " " 1 vol., 62½ Traits and Stories of the Irish Peasantry. By William Carleton. 1 vol., royal 18mo., 64 pages, 75 cents, comprising the following Tales:—The Poor Scholar; A Peasant Girl's Love; Talbot and Gaynor, the Irish Pipers; Frank Finnegan, the Foster Brother; Tubber Derg; or, the Red Well; Barney Brady's Goose; Tom Gressley, the Irish Senachie; A Legend of the Brown Goat; The White Horse of the Peppers; and Mickey M'Rory, the Irish Fiddler. Valentine M'Clutchy, the Irish Agent. By William Carleton. 12mo., 408 pages; half bound, 50 cents; cloth, 75 cents. D. & J. SADLIER & Co., Corner Notre Dame and St. Francois Xavier Streets. Montreal, July 8, 1858.

Just Received from Paris: Missale Romanum, small folio, embossed marble edge. 5.00 Do. " " " gilt edges, 9.00 Do. " " " fine morocco, 12.00 Brevarium Romanum, 4 vols., 18mo., gilt., 6.00 Do. " " " finer " 7.00 Do. " " " printed in Red and Black, 10.00 Do. " " " 12mo., extra mo., 12.00 Rituale Romanum, roan, plain, 50 Do. " " extra morocco, 1.25 Ritus et Preces ad Missam Celebrandum R. pl. 50 Cury's Theologia Moralis, 1.75 We have also received a variety of Holy Water Fonts, Statues, Silver Beads, Crucifixes, Medals, &c. D. & J. SADLIER & Co.

THE MISSION BOOK; A Manual of Instructions and Prayers Adapted to Preserve the Fruits of the Mission. Drawn chiefly from the Works of St. Alphonsus Liguori. Published under the direction of the FATHERS OF THE CONGREGATION OF THE MOST HOLY REDEEMER. IT will be seen, by the following Contents, that the mission Book contains all the necessary Devotions and Instructions for Catholics. It is a most useful Manual, and at least one copy of it should be found in every Catholic family. CONTENTS: Days of Abstinence—Of Absolution—Acts of Faith Hope, and Charity—Acts of Spiritual Communion—Acts of Regret for one unworthy to Receive—Acts Proper to suggest to the Sick and Dying—Acts of Firm Purpose of Amendment—Acts on Devotion to the Angels—Angel Psalter—Prayer to one's Angel Guardian; The Angels; Aspirations for the Sick; Of the Sacrament of Baptism; Method of Saying Prayers; Benediction of the Blessed Sacrament; On Devotion to the Blessed Virgin; The Little Catechism; Duties of Children; Warning to Children; Daily Prayers for Children; Commandments of God; Commandments of the Church; Communion explained in the Catechism; Of the Holy Communion; On preparation for Communion; Prayers before and after Communion; Prayer of St. Ignatius after Communion; Of Spiritual Communion; Of Confession; What is necessary to Confess; Manner of making Confession; How often we ought to make Confession; Devotions preparatory to Confession; Prayer after Confession; General Confession; Confirmation explained; Confessor; Contrition explained; Act of Contrition; How to pass the day in a holy manner; Mass for the Dead; Meditation on Death; Death of the Sinner; Delay by Conscience; Disciple of Jesus—Instructions for the Dying—Various temptations of the Dying—Last Signs of the Dying—Dying recommendation of a Parting Soul—Of the duties of particular States of Life—Examination on those Duties—Spiritual Reading—Meditation on the End of Man—Importance of Securing our End—Meditation on the Eternity of Punishment—Explanation of the Holy Eucharist—On Devotion to the Blessed Eucharist—Evening Devotions—Daily Examination of Conscience—Instruction on the Examination of Conscience—Examination of Conscience for General Confession; Faith of the Catholic; Faith alone not sufficient; Familiar Lessons of Piety for Spiritual Reading; Days of Fasting; Duties of a Father of a Family; Festivals of Obligation; Gloria in Excelsis; Perfection of God; Love of God; Of Good Works; Grace and Sacraments; Holy Mary; Meditation on Hell; Sacraments of Holy Orders; Of the Holy Trinity; A Complete Collection of Hymns; Incarnation and Death of Christ; On Indulgence; Indulgence for the Acts of Faith, Hope, and Charity; Indulgence for the Way of the Cross; Indulgence for saying the Rosary, and Attached to the Scapular; Devotion to St. Joseph; Devout Prayers in honor of St. Joseph; Of the General and Particular Judgment; Meditation on the Last Judgment; Judgment of God; Viaticum, or Last Communion, with Prayers before and after; Litany of Blessed Virgin Mary; Litany of the Saints; Litany for a Good Death; Lord's Prayer; Sacrament of Matrimony; Instructions on Matrimony; Impediments of Marriage; Banns of Marriage; Ceremony of Marriage; Duties of Married Persons; Magnificat; Mass explained; Instruction for Devotion at Mass; Prayers for Mass; Mass for the Dead; Prayers before and after Meals; Instruction for Mental Prayer or Meditation; Meditation for every day in the week; Memorare of St. Bernard in prose and

verse (translated); Misery of Sin; On Morning Devotion; Morning Prayers; Nuptial Blessing; Sacrament of Holy Orders; Duties of Parents and Heads of Families; An Admonition to Parents; Sacrament of Penance; Instructions on Penance; Effects of this Sacrament; Satisfaction on Works of Penance; Penance imposed in Confession; How to Pray; The Ordinary Christian Prayers; Seven Penitential Psalms; Purgatory; Prayer for the Souls in Purgatory; Doctrine of Redemption; Rosary of the Blessed Virgin Mary; Method of saying the Rosary; Another short and easy method of saying the Rosary; On Devotion to the Blessed Sacrament; Seven Sacraments explained; Sacrifice of the Mass explained; On Devotion to the Saints; Salve Regina; On Satisfaction; Instructions on the Scapular; Prayers before and after a Sermon; Duties of Servants; Manual for the Sick and Dying; Instructions for the Sick; Instructions for those who attend the Sick; Motives and Acts for the Sick and Dying; Daily Prayers for the Sick; Pious Aspirations for the Sick and Dying; Sin, what and how divided; Stations of the Cross; Steps of Our Saviour's Passion; Steps of Our Saviour's Childhood; Sufferings of this Life; Prayers in time of Temptation; Of the Holy Trinity; Sacrament of Extreme Unction explained, with Prayers before and after; Of Devotions at Vespers; Visits to the Blessed Sacrament; Visits to the Blessed Virgin Mary; Way of the Cross; On Hearing the Word of God; Prayer before Work; Advice to Catholic Young Men; Advice to Catholic Young Women. 24mo., roan, plain, \$0.38 " " " gilt sides, 0.50 " " " embossed, gilt sides, 0.75 " " " " clasp, 0.88 " " " imitation, full gilt, 0.88 " " " " clasp, 1.00 " " " morocco extra, 1.75 " " " " clasp, 2.25 " " " beveled, 2.00 " " " " clasp, 2.50 Large Edition. 18mo., roan, plain, 0.50 " " " full gilt sides, 0.75 " " " embossed, gilt, 1.00 " " " imitation, full gilt, 1.25 " " " " clasp, 1.50 " " " morocco extra, 2.25 " " " " clasp, 2.75 " " " beveled, 2.75 " " " " clasp, 3.25 D. & J. SADLIER & Co. Montreal, July 8, 1858.

SADLIER & CO.'S CATALOGUE OF POPULAR CATHOLIC WORKS AND SCHOOL BOOKS. Published with the approbation of the Most Rev. John Hughes, D.D., Archbishop of New York, AND FOR SALE BY THEM, WHOLESALE AND RETAIL. We would most respectfully invite the attention of the Catholic Community to the following list of our Publications. On examination it will be found that our Books are very popular and saleable; that they are well printed and bound; and that they are cheaper than any books published in this country. The Books of the other Catholic Publishers kept constantly on hand, and sold at their lowest prices. Any of the following Books will be sent by post on receipt of the price. BIBLES AND TESTAMENTS. Catholic Family Bible, with Dr. Challoner's Notes and 1 Section. Imperial 4to., superfine paper, 25 fine engravings, from \$11 to \$22 Do. do. fine edition, with 17 engravings, from \$6 to \$16 To both of those editions added Ward's Errata of the Protestant Bible. Do. do. small 3to., from \$2 25 to \$6 Do. do. 8vo., from \$1 to \$3 Pocket Bible, \$1 to \$3 Do. Testament, 12mo., 37 cents. PRAYER BOOKS. Published with the approbation of Cardinal Wiseman, and Most Rev. John Hughes, D.D., Archbishop of New York. Beautifully illustrated. The Golden Manual; being a guide to Catholic Devotion, Public and Private, 1041 pages, at prices from 75 cents to \$25. This is, without exception, the most complete Prayer Book ever published. The Way to Heaven (a companion to the Golden Manual), a select Manual for daily use. 18mo., 750 pages, at prices from 50 cents to \$20 The Guardian of the Soul, to which is prefixed Bishop England's Explanation of the Mass, 18mo., 600 pages, from 50 cents to \$4 The Key of Heaven, greatly enlarged and improved, from 38 cents to \$2 The Path to Paradise, 32mo., at prices varying from 25 cents to \$6 The Path to Paradise, 48mo., do., from 25 cents to \$3 The Gate of Heaven, with Prayers. Mass illustrated, with 40 plates, at from 25 cents to \$4 Pocket Manual, from 13 cents to 50 cents The Complete Missal, in Latin and English, from \$2 to \$6 Journe d'un Chretien (a fine French Prayer Book) 630 pages, at from 37½ cents to \$4 Petit Paroissien (a Pocket French Prayer Book), from 13 cents to 50 cents CATHOLIC TALES. Fables, by Cardinal Wiseman. Cloth, 75 cents; cloth gilt, \$1 12½ Catholic Legends. Cloth, 50 cents; gilt, 0 75 The Witch of Milton Hill, 50 cents; gilt, 0 75 The Blakes and Flanagan, by Mrs. Sadlier, 75 cents; gilt, 1 12½ Tales and Legends from History, 63 cents; gilt, 0 87½ Callista, by Dr. Newman, 75 cents; gilt, 1 13 Ravellings from the Web of Life, 0 75 Well! Well!! by M. A. Wallace, 0 75 New Lights, by Mrs. Sadlier, 0 75 Orphan of Moscow, translated by Mrs. Sadlier, 0 50 Castle of Roussillon, Do. do., 0 50 Benjamin, Do. do., 0 50 Tales of the Boyhood of Great Painters, 2 vols., 0 75 The Miner's Daughter, by Miss Caddell, 0 38 The Young Savoyard, 0 38 Lost Genevieve, by Miss Caddell, 0 38 One Hundred and Forty Tales, by Canon Schmidt, 0 38 The Knout, translated by Mrs. Sadlier, 0 50 The Mission of Death, by M. E. Walworth, 0 50 Tales of the Festivals, 0 38 Blanch Leslie and other Tales, 0 38 Sick Calls, from the Diary of a Priest, 0 50 The Poor Scholar, by William Carleton, 0 50 Tubber Derg, and other Tales, Do. 0 50 Art Maguire, Do. 0 38 Valentine M'Clutchy, Do. Half-bound, 50 cents; cloth, 0 75 HISTORY AND BIOGRAPHY. Butler's Lives of the Saints, 4 vols., with 29 engravings, from \$9 to \$18 Butler's Lives of the Saints, (Cheap Edition,) 4 vols., \$5 De Ligny's Life of Christ and His Apostles; translated from the French, with 13 engravings, by Mrs. Sadlier, from \$4 to \$12 Orsin's Life of the Blessed Virgin, with the History of the Devotion to Her—to which is added Meditations on the Litany, by Abbe Barthe; translated by Mrs. Sadlier, 4to., with 16 engravings, from \$5 to \$12.



